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Without Concealment----Without Compromise.

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Pro-Slavery.

MRS. DANA AND MR. HAUGHTON.

In another column will be found the letter of Mr. Haughton, to the *Irish Unitarian Magazine*, which is referred to in the following article from the (Boston) *Christian Register*. This we put, where it belongs, in the pro-slavery column:

The following letter has appeared in two of the leading Unitarian publications in Great Britain, The Irish Unitarian Magazine and the London Inquirer. It is hardly worth our while to prefix one word of comment. If, in order to be a philanthropist, it is necessary to unite in one's self the extremes of illiberality, uncharitableness and ill-temper, Mr. Haughton has certainly succeeded. All that he knows of Mrs. Dana is, that Providence has seen fit to appoint that her birth and residence should be in a slave State. Indeed, he does not even know that. And what burning words of condemnation does he utter against her! Is this the *love* that thinketh no evil, that hopeth all things and beareth all things? Or is it the spirit which condemned Jesus without a hearing, because he came from Nazareth, and from Nazareth no good thing could come? We wish that Mr. Haughton could read the works of Clarkson, and learn a lesson from his meekness and gentleness. We abhor Slavery from our heart of hearts. We would sooner be burned at the stake than utter one word, which we supposed, could be construed into its support. But hatred of Slavery is only a very small part of the Christian character. As we value the love of Christ and the spirit which he breathed when on earth, or as we would plead with God to forgive us our trespasses as we forgive those who trespass against us, we would not dare thus hardly to judge a fellow-being, and least of all a woman, who has done so much for conscience' sake, who, so far as we know, has no personal connection with Slavery, and the sincerity and purity of whose life show themselves in every page of her work. When will men learn, that it is not by this coarse and vulgar heaping up of opprobrious epithets, this harsh and ungainly vituperation, that any righteous cause is to be advanced? They thus bring reproach on the very name which they assume. The term, philanthropist, around which Howard, and Clarkson, and Mrs. Fry, and Noah Worcester, have by their lives thrown so mild a glory, has already lost more than half its beauty, and reminds us, not of him who went about doing good, but of what is fierce and repulsive. We subjoin the letter entire, and yet fear, that in so doing, we are not awakening the best feelings of our readers. This converting bad men "by looking coldly at them," as Mr. Haughton attempted to do with our brother, Dr. Parkman, is a new thing among the disciples of Jesus.

Selections.

From the Bristol (England) Mercury.

SLAVERY IN THE UNITED STATES.

The report of the Anti-Slavery meeting, held in this city, on Wednesday last, will be read with interest—with painful interest—by our readers. The parties who took part in it were Wm. Lloyd Garrison, the celebrated American Abolitionist, and Frederick Douglass, a fugitive slave. The former has probably "laboured more abundantly" in the cause of abolition than any man on the other side of the Atlantic: the latter is one whom those who contend for the natural inferiority of the negro race, will be little likely to bring forward in support of their theory. Frederick Douglass is no common man. Doubtless, he has lately been a good deal used to public speaking; but still, the force and freedom with which he expresses himself is, under all the circumstances of the case, most remarkable. His language is plain, and to the purpose. His manner, though not deficient in energy, is, on the whole, quiet and subdued; and yet, there are occasional tones in his voice—not unlike the low growl of the lion,—which hint at "something dangerous," and which would seem to indicate that he is a man not to be trampled on with impunity.

Messrs. Garrison and Douglass are on a visit to this country, to endeavour to call forth expressions of public opinion against American Slavery. They are likely enough to succeed in their mission; for wherever the facts of the case are stated, a mingled feeling of sorrow and indignation can scarcely fail of being excited. Slavery, indeed, as it exists in the United States, is perhaps the most monstrous anomaly that ever appeared in any age or country. With all the lights of Christianity and civilization, and in a country claiming to be free above all other countries, there are three millions of human beings held in bitterest bondage. The spectacle of "slaving blacks and democratic whites," is one which is constantly presented to the eyes of the traveller in the greater portion of the United States, filling him with grief and astonishment; yet so completely has Slavery become a matter of course—so completely has "damned custom" blinded men's eyes to its guilt—that we do believe there are numbers of Americans who would descant eloquently, and in perfect good faith, on the blessings of Liberty, whilst complacently gazing at a slave auction! The fact is, they do not practically recognize the negro as a fellow-creature; and the appeal, "Am I not a man and a *brother?*" would meet with a most emphatic negative from the majority of Americans. There are many planters, probably, who treat their slaves—the domestic slaves, in particular—with something of kindness and consideration; but this is matter of feeling or caprice. The brief explanation, "it is only a nigger!" is almost everywhere a valid and sufficient reason for any sort of insult or outrage which the lordly white man may think proper to inflict. To a Southern American, the feeling so well described by a recent traveller, (the author of "Hochelega, or England in the New World,") would, indeed, be perfectly inexplicable:

"In entering Maryland, (says that writer,) the day's journey was rendered memorable to me; but it was by a very natural occurrence. At the last stopping-place, before arriving at the town, I saw a sight which filled me with a new and strange emotion—I saw a being which not one among thousands of our English people has ever seen. He walked, he spoke, he was tall and erect, with active, powerful limbs, and shape of fair proportions. He was made in God's own image—but he was a SLAVE! Poorly, scarcely decently clad, he had carried a load of peaches to the station, which little negro boys sold in small baskets to the passengers. He stood beside it, directing the sale, between whiles staring at us with a stupid gaze. He had the receding forehead, coarse neck, and thick lips, the symptoms or effects of the merely animal instincts and intelligence. His complexion was very black—black as the cloud hanging over the land of his captivity—black as the sin of its accursed law."

In the free States of the Union, too, the prejudice against the coloured race is deep and rooted to a degree that those who have not travelled in America would find it difficult to conceive. The coloured people are free by law, and many of them, who keep oyster-cellars, and "stores," accumulate considerable property; but everywhere are they forbid to mingle with the dominant white race. At the Park theatre, at New-York, for instance, no sum of money would procure the admission of a coloured person to the boxes or pit; and even in the gallery, which is only visited by the sweepings of the white population, a line of demarkation is drawn, and whilst on the right side of the gallery the spectator beholds a row of white faces, on the left is to be seen ranged the despised and down-trodden negro-race!

Frederick Douglass must, indeed, have felt himself in a sort of dream when he got to England—when he found himself seated at white men's tables, and shaken by the hand by white men. At the Victoria-rooms, on Wednesday, when Douglass was speaking, our worthy Mayor filled a glass of water, and handed it towards the speaker. His worship did this probably without giving the thing a thought, and as a matter of course, and few in the meeting would notice the occurrence. In the United States, a single act of that kind (except amongst professed Abolitionists) would be provocative of the utmost astonishment. What! a white man—a Mayor—a man in authority—hand a glass of water to a negro! Incredible! It was with reference to this difference between the two countries that Mr. Garrison observed—

"He could not express the delight which it gave him to witness the way in which his beloved brother was everywhere received in England. He was welcomed as a human being, and not looked upon as a mere saleable chattel. (hear, hear.) There was no objection to him raised up by stupid prejudice. He (the speaker) might walk, or ride, and eat, and drink, and dwell with him, although his skin was coloured, and find that he was respected equally with himself, or with any man. There was something so delightful in this—something so different from America, with her boasted freedom—that his heart was full to overflowing; and his spirit felt sad when he remembered that his brother must go back to the United States. He could not, however, be spared to the Anti-Slavery cause."

This hostile prejudice is all but universal, so that the English public may form *some* sort of idea of the obstacles which the Abolitionists have had to encounter even in the "free States." As for the South, let them venture thither, and the reception they will meet with has been insolently proclaimed on the very floor of Congress. "Let an Abolitionist," said Mr. Preston, in the Senate, in 1838—"Let an Abolitionist come within the borders of South Carolina, and if we catch him we will try him; and notwithstanding all the interference of all the Governments on earth, including the Federal Government, we will HANG him." And they would do it!

It may be asked, what can be done with people so violent and so prejudiced? Much. Slaveholders may defy "all the Governments on earth," but for all that they are not inaccessible to public opinion. America, indeed, is more sensitive to public opinion than any other country; and for her to find herself regarded in Europe—and more especially in England—as "the land of Slavery," would be intolerable. There certainly *is* danger that our interference may be considered as intrusive, uncalled for, and impertinent; but, in carrying on great reforms, something must always be risked. It would be easy to taunt and to irritate America, but that would not aid the cause of the slave. Whilst, therefore, the English people express a just and strong horrour of Slavery, they would do well to abstain from anything approaching to bitterness or reproach. Slavery is the cancer of the United States, and were England jealous of the increase of that great country, she might, on selfish motives, desire the deepening and extension of the cancer. Such being the case, we might place our sympathy with the Abolitionists on other grounds than that of hostility to the material interests of the United States, or of uncalled for interference in their affairs. The English people wish their American brethren well, and *therefore*—independent of a sense of duty, and of sympathy with the slave—they desire to see the extinction of Slavery.

Americans, too, complacently imagine that their country is looked up to as the "land of liberty;" they ought to be made to comprehend that it is regarded, by thousands and tens of thousands of the friends of Liberty, as the great upholder of Slavery. Slavery is the great blot upon their character and institutions—the sad fact that stamps with falsehood all their professions—converts their solemnly-recorded assertion that "all men are born free and equal," into so much meaningless jargon—and that does more than all other causes in the world combined to cast ridicule upon, and to retard the progress of, free institutions.

These are things which Americans might be made to comprehend by the forwarding to them of addresses, in which plain-speaking shall be combined with a spirit of kindliness and good-feeling. The motives of the English people might be misunderstood for awhile; but in time it would be seen that their object was simply and honestly to promote the interests of the great human family, and to do what lay in her power "to make the world better yet." This is an object in which all good men of all countries may unite—unite, and never relax their efforts until America, North and South, shall not contain a slave.

MEXICO AND THE UNITED STATES.

HOUSE OF COMMONS, Aug. 22.

Lord George Bentinck drew attention to the present state of British interests in Mexico, consequent upon the war between that country and the United States. Our exports to Mexico were of the annual value of £500,000. There were sixty-five mining and other companies in that country, carried on by British capital to the extent of £10,000,000. The public debt of Mexico to Great Britain was £10,200,000. We were, therefore, largely interested in whatever affected that country. The noble Lord then gave a sketch of all the proceedings which had led to the annexation of Texas to the United States, and the present war with Mexico. Now that Texas had become a part of the United States, a vast impetus had been, and must be given, to the internal traffic in slaves by the importation of American-bred negroes. And as the Annexation of Texas was an electioneering test in the presidential contest during 1845, so would the Annexation of Mexico be in the year 1848. The people of the United States were seized with a frenzy—a lust of annexation; their ambitious desires were neither controlled nor concealed. A favourite toast was, "May the stars that bespangle the flag of America be so thick that no room will be left for the stripes." Already the United States were in possession of Matamoras, the key of central Mexico. The supply of that country with the manufactures of the United States was one of their great objects. They proclaimed their intention of stretching their territory from the Atlantic to the Pacific, and at present they were looking with longing eyes on the haven of San Francisco, said to be one of the finest in the world. It was of great importance to British interests that we should check the increasing usurpation of the United States. Sir Robert Peel had boasted that an offer of mediation had been made; and the Mexican Association had been assured by the Earl of Aberdeen that measures would be taken to prevent interruption and injury to British commerce. Yet the *Washington Union*, the official organ, denied that any offer of mediation had been made. He asked if any such offer had been made of a mediation by Great Britain, between the United States and Mexico; and if so, what had been the result?

Lord Palmerston declined following Lord George Bentinck into all those past transactions which were now matters of history. Certainly no great war could be carried on between two independent States without affecting the commercial interests of other countries; and he, therefore, regarded with pleasure the recent progress and practical application of those principles of free commerce, the tendency of which was to promote friendly feeling between nations, and to lessen the chances of war. The probability of an annexation of Mexico to the United States was remote. Texas was thinly settled, but Mexico was inhabited by a population of from eight to ten millions of people, whose language, religion, and habits were wholly distinct from those of the United States. An offer of mediation was unquestionably made by the late Government; but as it was in the shape rather of a suggestion than a proposition, the Government of the United States, then engaged in settling the question of Oregon, did not deem it necessary to notice it. Having recently had the satisfaction of exchanging, with the late American Minister, Mr. M'Lane, (whose character and conduct he eulogized,) the ratifications of the convention for settling the Oregon territory, he had instructed Mr. Packenham to renew the offer of mediation, in a form that will require an answer from the United States, and it depended upon that answer whether or not this country would be in a position to tender her services for the purpose of terminating the war between the hostile countries.

Mr. Disraeli, after urging the importance of our commerce with Mexico, and the uselessness of mere diplomacy, called on the Government to pursue a vigorous and determined policy, as otherwise our North American colonies would be subjected to attacks similar to those now made on Mexico.

Mr. Bernal commented on the chimerical and dangerous policy advocated by Mr. Disraeli.

Mr. P. Howard sympathised with the Mexicans, who were defending their native homesteads, and hoped Lord Palmerston would be successful in composing the differences which had led to the war.

Mr. Wakley was struck by the fact that Lord Palmerston was now urged to plunge into warlike demonstrations, and counselled the noble Lord to pursue his own peaceful course.

The subject then dropped.

From the London Universe.

SLAVERY IN AMERICA.

We continue and conclude our report of the Anti-Slavery meeting recently held in this city; and we again call the attention of the eminent Americans now with us to the startling statements contained in Mr. GARRISON's speech, as reported in another column. They will act wisely, we think, in offering some remarks on these statements, and we again offer ready access to our pages for that purpose.

We have vanity enough to refer to, though not enough to permit us to quote, the highly flattering commendations which have reached us from several influential quarters, on the firm, yet moderate tone of our editorial remarks. This is the course we have set before us, and from this course nothing will induce us to deviate. Firmness in our adherence to principle, blended with courtesy and candour, and true moderation, is the rule by which we desire and intend to regulate our literary labours; and glad we are to find that an enlightened public will sustain us in this course.

To guard against all mistakes—to inform one or two who do not understand our true feelings on this great question, we deem it proper to say, that we entirely agree with Mr. Garrison and his colleagues in their view of the enormity, the sinfulness, the essential wickedness, of Slavery—and ardent desires for its immediate abolition; but we do not sympathize with this denunciation of all who do not see as they see relative to the precise mode of conducting the movement. The man who does nothing in the cause, we condemn for inactivity; the man who does much, we honour for his energy; and the man who does all that he can, we respect none the less because he does not unite in our modes of action. This is our feeling on the general question; and for our views on the American branch of it, we refer the reader to our last number.

Since writing the above, we have met an esteemed and honoured friend, Mr. POMROY, of the city of Bangor, in the State of Maine; and we are authorized by him to say, that on his return to his home, he will communicate his views to our readers on the question of Slavery, and on other topics of general interest. We make this announcement with high satisfaction, as we never met an American on whose calm and enlightened judgment we would more confidently rely. He is a warm, and steady, and earnest friend of freedom and of man; and his communications will greatly interest all classes of our readers.

From the Irish Unitarian Magazine.

LETTER FROM JAMES HAUGHTON.

DEAR SIR:—In your magazine for March last, there is a letter from Mrs. Dana to her parents, upon which I would like, with your kind permission, to offer a few remarks to your readers. I am the more anxious to do so, because the Unitarians in these countries make the accession of this distinguished lady to our ranks a matter of congratulation; while I, if I be not mistaken in my apprehensions, feel that we should not derive any pleasure from such a connection. Slavery and Christianity are irreconcilable enemies. A slaveholder cannot be a Christian. Jefferson, who lived and died a man-stealer, and whose own children were sold after his death, was so well satisfied of this truth, that he said he "trembled for his country, when he reflected that God was just;" and "that God had no attribute that could take part with the slaveholder."

Mrs. Dana lives in a slave State. She must, therefore, be an upholder of the system which is at war with all that is great, and noble, and god-like in man's nature,—of that practice which, in the true and forcible language of the Unitarian Protest against Slavery, is "the greatest possible robbery, and the greatest possible wrong." If this be Mrs. Dana's real position, and that she must be so involved if she be still a resident of Charleston, South Carolina, none of us can doubt, should we not regret that our, the purest profession of Christianity had been sullied by such a proselyte? The highest mental accomplishments bring no honour, accompanied by a pro-slavery feeling. They, on the contrary, aggravate the criminality of the party, as no excuse can be offered because of ignorance or any want of enlightenment. It seems to me clear, that Mrs. Dana, in order to prove the sincerity of her religious convictions, was bound, simultaneously with the expression of her sentiments on that subject, to give utterance to generous sentiments on behalf of the poor oppressed negro. Failing in this particular, I should say her accession to the ranks of Unitarianism was not a circumstance in which we should take pride. I suppose she is a beautiful writer, judging from her letter to her parents, some of the sentiments from which I intend to transcribe. I should suppose her poetry must be matter of melancholy curiosity. I have heard it said, and I am sure it must be true, that sweet poesy finds no home where Slavery is. Her spirit is the spirit of freedom; so that, I doubt not, if Mrs. Dana be a true poet, her soul must, in hours of inspiration, have wandered to regions where it could breathe freely, and that the thoughts it uttered on such occasions are but little in unison with the atmosphere of Charleston, in South Carolina. Even in prose, she puts down words of deepest censure on all who enslave their fellow-men, when she gives joyful utterance to her own emancipation from mental slavery in these brilliant words:—"And now, when I set down seriously to compare the system of doctrines with which I have so long been fettered, with those under the influence of which my freed spirit now joyfully springs to meet its benevolent Creator, I cannot but exclaim, Thanks be to God, who has given me the victory through my Lord Jesus Christ!" "My *mind* is disenthralled, disenchanted, awakened as from a death-like stupor; all mists are cleared away; and this feeling of light, and life, and liberty, arises from a delightful consciousness that I have learned to give the Scriptures a rational and simple interpretation; and that, on the most important of all subjects, I have learned to think for myself." And, again:—"For my part, I thank God, *I am free.* I breathe the air of religious liberty, and it revives my soul. I raise my unshackled hands in gratitude to heaven, and sing aloud for joy. But still I remember the struggles,—the conflict between light and darkness,—the despairing avowal of a belief which was revolting to my very soul; it was wormwood and gall; my soul hath it in remembrance." This is fine language; these are noble sentiments. But a moment's reflection will satisfy any man possessed with common candor, that they are preposterous, coming from a writer who lives in the very hot-bed of Slavery. Apply these words to the condition of the negro slave, doomed for the entire of his days to physical as well as mental slavery. The human mind often presents a curious compound of piety and fraud, of deep feeling and utter heartlessness; circumstances of habit and education often blind the judgment and sear the conscience. Mrs. Dana was brought up under unfavourable circumstances; perhaps it is possible—highly endowed though she be with intellect, richly cultivated, too—to find some fair excuse for her want of correct vision on the subject of Slavery. I hope she is not really as guilty as she appears to me to be. But surely, we British and Irish Unitarians, should not allow our consciences to be so clouded, and our judgment so obscured, as that we should rejoice in the accession of a supporter of Slavery to our ranks. Let us remember that the Rev. Mr. Simmons was obliged to fly for his life from Mobile, because he had the courage to preach to a *professing* Unitarian congregation there, that Slavery was a sin against Christianity. Let us bear in mind that death, certain death, awaits the man who dares to proclaim in a slave State, that Christ came "to proclaim liberty to the captive, and to let the oppressed go free." Do not forget that the Rev. Mr. Torrey died recently in prison, where he was cruelly incarcerated, for no crime, but because he assisted some poor slaves to gain their liberty; and that other men are now pining in American jails, because they did the same noble deeds. A Christian slaveholder! an honest thief! a pious adulterer! These are all equally compatible terms. Unitarianism, true Unitarianism, has no affinity with such hypocrisy, and we can never aid in spreading God's truth upon earth by shaking hands with such criminals. Better to remain a small and civilly-spoken-of-community for ages, than seek to acquire popularity by an acknowledgment of Christian fellowship with man-stealers. Let us rather follow the good example of some other religious bodies, and disown any such unholy connection. Slavery is a giant evil; it can only be overthrown by the combined efforts of all lovers of freedom everywhere. The American Abolitionists seek our aid; they tell us we can assist them effectually by bringing the public opinion in these countries to bear upon the upholder of Slavery in their country,—by looking coldly upon them, and by bearing an honest testimony in favour of Christian liberty. If we act a contrary part—if we receive with hospitable kindness slaveholders, when they visit these countries,—we shall help to rivet the chains on our coloured brethren. It should be our object to promote the principles of freedom, and to extend the blessed influences of liberty as widely as possible.

If Mrs. Dana be, in heart and soul, in favour of civil as well as religious liberty, and that conscience demands a sacrifice in the one case as well as in the other, she is placed in a truly painful position: she may have a husband and children, as well as beloved parents, who have no sympathy with her, the ties of kindred may not be hastily sundered,—I venture not to say what a woman so circumstanced should do. She must look to her own heart and to God for counsel. I will not be the man to condemn her if she do not act up to the highest point of human endurance; but I would ask my Unitarian brethren if an honest course do not demand of us to mark our abhorrence of Slavery by a steady refusal to fraternize with any who support a system utterly subversive to truth and righteousness.

I have written under the supposition that Mrs. Dana is still living in a slave State, and necessarily an upholder of Slavery, or silent on the subject of its iniquities. If I be in errour herein, and that conscience has enabled her to triumph over physical as well as mental thraldom, she will rejoice, (if this letter ever meets her eyes,) that I have written with Christian plainness. If she be unfriendly to the claims of justice on behalf of her coloured brethren, I have no apology to offer, as I must consider her assumption of the Unitarian name injurious to the progress of Christianity on earth. A slaveholder—an American slaveholder, especially—cannot be a Christian, for he belies his own solemn declaration of independence; he is false to all his convictions as a man, and he outrages the moral sentiment of the world.

I hope the Unitarians of these lands will bear the standard of humanity high,—that they will be too zealous of the purity and honour of their Christian name to soil it by any unholy contact with Slavery or its abettors. Let us never "do evil, that good may come," for if we do, the good will never come.

I commend these sentiments to the readers of the "Irish Unitarian Magazine," and I remain, my dear Sir,

Respectfully yours,
JAMES HAUGHTON.

35 ECCLES STREET, July 19, 1846.

THE REV. DR. MARSH.

We find in the (London) *Universe* an excellent letter from that faithful friend of the slave, James Haughton, of Dublin, who never lets an opportunity escape him to bear a testimony against the pro-slavery sins of those Americans who appear on the other side of the Atlantic as moral or Christian teachers. The letter is addressed to the Rev. Dr. Marsh, and is as follows:

MY DEAR SIR,—My heart prompts me to ask you why it is that you do not take the same noble position in the Anti-Slavery ranks as you occupy in the temperance cause? Your vision is clear on the latter subject. You see distinctly the evils produced by alcohol—evils which are of such a nature as to destroy the virtue and the happiness of society.—Looking with a steady judgment at these evils, you have arrived at the just conclusion that all who aid in any way in the dissemination of the poison which produces them, are criminals of a high, if not of the highest, order. You denounce those who make, sell, or consume them, in justly indignant terms, as men who are "verily guilty against their brother." Is not the Anti-Slavery question a kindred question? Are not its evils and its iniquities as real and as apparent too, as those which arise from the use of intoxicating drinks? Why not, therefore, mete out to the producers of human misery and woe in this matter the same measure of justice which you measure to the vender of alcoholic poisons? Why not tell the slaveholder, and his no less guilty apologist, as you did last night, in burning language, in Exeter Hall, tell the dealers in strong drinks, that they are unworthy to receive the hand of Christian fellowship? If it be true, as you say it is, that the wine drinking clergy of England would not be admitted to the Christian ranks in America, is it not true that it is your bounden duty, as a man and as a Christian minister, to come out boldly and nobly in denunciation of man-stealers, and to declare before the world that human beings so steeped in iniquity, are altogether unworthy the Christian fellowship of honest men? You, my dear Sir, and others of your countrymen, who are now in this land, are not faithful as you ought to be on behalf of the poor, down-trodden, coloured man in your country. Why is it that you are thus unfaithful? Why is it that you can see distinctly the criminality of the poison-maker, and that you can and do faithfully rebuke him, and put him without the pale of Christianity; while you award to his infinitely more guilty brother so slight a rebuke, that he can take you warmly by the hand, and feel so little uneasy under your remonstrances, as to look upon you rather as the friend, than the enemy of his practices? You are in a wrong position; as the advocate of one great reform, you must, if you be a true man, take an equally decided position on other matters deeply affecting human happiness. The Anti-Slavery reform in your country is one on which you must take a bold stand, if you be an honest man. You must place an equally deep mark of scorn on the brow of the man-stealer as on that of the man-poisoner; this you are bound to do on your own principles. In my estimation, the former is an infinitely more guilty individual than the latter. It is popular in America to denounce the man-stealer. These matters stand in exactly the reverse position in England, and in my country. Here, the public voice is uplifted against Slavery and against all who abet it, while the poison-maker is but slightly censured. You feel a contempt for this inconsistency, and you express it strongly. How much greater, think you, must not our scorn be for the miserable American slaveholding tee-totaler, who professes to be the friend of his fellow-man, and who at the same time robs him of all his rights, and looks upon him as he does upon his cattle and his merchandise? Our brewers and distillers have at least the wretched excuse that they leave their victims free agents, and some of them may yet be so ignorant as to believe their trade not altogether unholy; but the miserable "soul-driver" is deprived of all excuse—his own natural feelings, and the united sentiment of civilization, rise up against him. But I must conclude this letter, written hastily on the spur of the moment, in consequence of your speech at the temperance meeting, in Exeter Hall, last evening. It was an earnest effusion on behalf of our race who are ruined by the use of intoxicating drinks, and a solemn appeal to their destroyers, which did you credit; but it lost one-half its force in my mind, because I knew you were not identified, heart and soul, with the thorough Abolitionists of your country—with those men who will if need be, sacrifice sect and party, rather than humanity and Christianity, with whom these are paramount to all other considerations. If you send me any reply to this letter—and I hope I have written it in such a spirit as will satisfy you that my aim is to do good—be so kind as to direct it to No. 35, Eccles street, Dublin.

Your sincere friend and fellow-labourer in the Tee-total Cause, JAMES HAUGHTON.

LONDON, August 25, 1846.

THE REV. DR. PATTON.

Henry C. Wright, in his speech at the recent formation of the Anti-Slavery League, in London, made the following allusion to the Rev. Dr. Patton:

The Rev. Dr. Patton, of New-York, is also now in this city to aid the deliberations of the Evangelical Alliance. Before me is a letter from the Rev. W. Page, who was employed to fill Dr. Patton's pulpit while he was absent. It is well known that the coloured people of America are objects of scorn and contempt because of their colour. They are proscribed from the social circle and the Church; and Drs. Cox, Patton, Skinner, Kirk, and Olin, would not admit my friend, Frederick Douglass, to their dinner table in America, as they do whites. We have the negro or "Jim-Crow" pew, as it is called, in the churches there, of all leading denominations, except the Catholics. The editor of the (*American*) *Anti-Slavery Standard*, knowing that Dr. Patton had come to join the Alliance, gave notice to that body of the state of things in his church. Rev. W. Page, Dr. Patton's substitute for the time being, answered the editor; and in that answer admits that the "Jim Crow pew" is in his church, and declares that pew to be the seat of honour. The reverend gentleman expatiates in the following language on the dignity and advantages of the negro pew:

As to what is said about the "Jim-Crow pew," in Dr. Patton's church, I will remark, that there are quite a number of them there, and very commodious ones too—situated not in the lowest rooms, but near the head of the table, close by the master of the ceremonies. Indeed they are placed conspicuous, right over the heads of the white worshippers underneath them—higher up a little towards Heaven than even the pulpit itself, at Dr. Patton's right hand, and near his heart, I have no doubt. They are seated just as the Son of God himself is seated, (great sensation)—viz: on high, above the great congregation, in the eye of all, and by the right hand of his best friend. Who will scorn the position? Who will call it the Jim-Crow pew of Jesus Christ? (Disapprobation and disgust.) And when the communion Sabbath came, I saw no other "respectful distance" maintained between the coloured and white people, than that one sat in one pew and the other in the next.

Did priestly hardihood ever utter such impiety before! But the reverend blasphemer uttered a terrible truth. Dr. Patton's negro pew, and its scorned and despised occupants are nearer Heaven than Dr. Patton's pulpit and its reverend occupant; and if Jesus Christ were to enter that synagogue of Satan, (for all churches that can keep the negro pew are such,) he would enter the Jim-Crow pew, and sit with the victims of American prejudice against colour, rather than enter the pulpit to sit beside that negro-hater, the Rev. Dr. Patton. Yet this man, who can preach in a church that thus scorns and proscribes human beings because they are black, and never rebukes this unnatural and wicked prejudice, is welcomed to a World's Temperance Convention, and to the Evangelical Alliance! People of England, tell these men to go home, and cease to persecute our coloured brethren, and thus to sustain slaveholders in all their guilt; tell them to go home, and cease to proscribe men from the Church, the social circle, the car, the steamboat, the shop, the school, and college, because of their colour; tell them to repent and make restitution to the coloured man for the wrongs they do him; let them feel your scorn and indignation, while they persevere in this wicked prejudice.

Communications.

Coloured Seamen—Their Character and Condition.

Statistics of coloured seamen imprisoned in Southern and foreign ports.

No. III.

In ascertaining the number of coloured seamen imprisoned in Southern and foreign ports, I depend mainly upon the testimony of seamen who have suffered imprisonment from six months to four years, and upon such facts as I have been enabled to collect.

The distinguished statesman now sequestered in the green shades of ASHLAND, and recently the defeated candidate of the Whig party for the Presidency, declared, on the floor of Congress, in 1812, that "the colours that float from the mast-head of our ships should be the credentials of our seamen."

In order to secure to seamen the protection of the Government, the Collector of each district or port of entry is authorized to issue the following instrument, viz:

I, Collector of the District of , do hereby certify, that , an American seaman, aged years or thereabouts, of the height of feet, inches, complexion, hair, eyes, born in , in the State of , has this day produced to me proof in the manner directed by the Act, entitled, "An Act for the relief and protection of American seamen," and pursuant to the said Act, I do hereby certify that the said is a citizen of the United States of America.

In witness whereof, I have hereunto set my hand and seal of office, this day of in the year of our Lord, 1843.

—— —— Collector.

The State of New-York, in order to better secure to her mariners the protection of the State, under the seal of the Notary Public, issues the following certificate entitling the holder to be respected "in person and property, at all times and places, both by sea and land," viz:

State of New-York, ss. By this public instrument be it known to all whom the same doth or may concern, That I, a Public Notary in and for the State of New-York, by letters patent under the great seal of the said State, duly commissioned and sworn, dwelling in the city of New-York, do hereby certify, that , who personally appears before me, is aged about years, feet, inches in height, complexion, hair, by profession a mariner, born in in the United States of America, all of which has been duly proved to my satisfaction. I do therefore further certify, that he is a freeman and citizen of the United States of America, and entitled to be respected accordingly, in person and property, at all times and places, both by sea and land, in the due prosecution of his lawful concerns.

In witness whereof, I have caused my notarial seal of office to be hereunto affixed, at the city of New-York, in the said State of New-York, the day of in the year of our Lord, one thousand eight hundred and forty-two.

JOSIAH N. CLARK, Notary Public.

The Constitution of the United States expressly provides, (Art. iv. Sec. 2,) that "Citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Now let us see how far coloured seamen are respected in their rights in the State of South Carolina.

CHAPTER XX.

An Act the more effectually to prohibit free negroes and persons of colour from entering into the State, (of South Carolina) and for other purposes.

SEC. 2. And be it further enacted by the authority aforesaid, That it shall not be lawful for any free negro or person of colour to come into this State on board of any vessel, as a cook, steward, mariner, or in any other employment on board of such vessel; and in case any vessel shall arrive in any port or harbour of this State, from any other State or foreign port, having on board any free negro or person of colour, employed on board such vessel, as a cook, steward, mariner, or in any other employment, it shall be the duty of the Sheriff of the district in which such port or harbour is situated, immediately on the arrival of such vessel, to apprehend such free negro or person of colour so arriving contrary to this act, and to confine him closely in jail until such vessel shall be hauled off from the wharf, and ready to proceed to sea; and that, when said vessel is ready to sail, the captain of the said vessel shall be bound to carry away the said free negro or person of colour, and to pay the expenses of his detention; and in case such captain shall refuse or neglect to pay the said expenses, and to carry away the said free negro or person of colour, he shall forfeit and pay the sum of one thousand dollars, and be liable to be indicted therefor, and also to suffer imprisonment for any term or time not exceeding six months.

SEC. 3. And be it further enacted by the authority aforesaid, That whenever any free negro or person of colour shall be apprehended and committed to jail, as having arrived in any vessel, in the capacity of a cook, steward, mariner, or otherwise, contrary to this act, it shall be the duty of the Sheriff, during the confinement in jail of such free negro or person of colour, to call upon some Justice of the Peace to warn such free negro or person of colour never to enter the said State after he or she shall depart therefrom; and such Justice of the Peace shall, at the time of warning said free negro or person of colour, insert his or her name in a book, to be provided by the Sheriff for that purpose, and shall therein specify his or her age, occupation, height, and distinguishing marks, which book shall be good and sufficient evidence of such warning; for which services the said Justice shall receive the sum of two dollars, payable by the captain of the vessel. And every negro or person of colour who shall not depart the State, in case of the captain refusing or neglecting to carry him or her away, or, having departed, shall ever again enter into the limits of this State, by land or water, after being warned as aforesaid, shall be dealt with as the first section of this act directs for persons of colour who shall migrate or be brought into this State. That is, be subjected to corporal punishment at the discretion of one justice of the peace, and three freeholders for every repetition of the offence.

SEC. 4. And be it further enacted by the authority aforesaid, That it shall not be lawful for any master or captain of any vessel, or for any other person, to introduce or bring into the limits of this State any free negro or person of colour, as a passenger, or as a cook, mariner, steward, or in any other capacity on board of such vessel, whose entrance into this State is prohibited by this act. And if any master or captain of any vessel, as aforesaid, shall bring in or introduce into this State any such free negro or person of colour, whose entrance is prohibited as aforesaid, or if any other person shall introduce by land, as a servant, any free negro or person of colour, every such person shall, for the first offence, be fined in a sum not exceeding one hundred dollars, and for the second offence be liable to forfeit and pay, for each free negro or person of colour so brought into this State, the sum of one thousand dollars, and shall moreover be liable to be imprisoned for any term or time not exceeding six months.

SEC. 7. And be it further enacted by the authority aforesaid, That all free negroes, and persons of colour, and all other persons, shall be exempted from the operation of this act, where such free negroes, and persons of colour, and slaves, have arrived within the limits of this State by shipwreck, or stress of weather, or other unavoidable accident. But such free negroes, or persons of colour, and other persons, shall nevertheless be subject to the penalties of this act, if the requisites of the same be not complied with within one month after such shipwreck, stress of weather, or other unavoidable accident.

SEC. 8. And be it further enacted by the authority aforesaid, That this act shall not extend to free negroes, or persons of colour, who shall arrive in any port or harbour of this State, as cooks, stewards, mariners, or as otherwise employed in any vessel of war of the United States Navy, or on board any national vessel of the navies of any of the European, or other powers in amity with the United States, unless said free negroes, and persons of colour, shall be found on shore, after being warned by the Sheriff or his deputy to keep on board of their vessels. Nor shall this act extend to free American Indians, free Moors, or Lascars, or other coloured subjects of countries beyond the Cape of Good Hope, who may arrive in this State in any merchant vessel. But such persons only shall be deemed and adjudged to be persons of colour, within the meaning of this act, as shall be descended from negroes, mulattoes, and mestizoes, either on the father's or mother's side.

SEC. 9. And be it further enacted by the authority aforesaid, That in case any master or mate of any vessel, on his arrival, shall make any false return, to the Sheriff or his deputy, of the number of persons he may have on board, whose entrance shall be prohibited by this act, he shall forfeit and pay the sum of one thousand dollars. And any master of a vessel, or other person, opposing the Sheriff or his deputy in the execution of this duty, and all persons aiding and abetting him therein, shall be liable to be indicted, and pay a fine of one thousand dollars, and be imprisoned for any term not exceeding six months.

SEC. 10. And be it further enacted, That any Sheriff who shall wilfully neglect, or refuse to perform the duties required by this act, shall forfeit and pay five hundred dollars; one-half to the informer, and the other for the use of the State, to be recovered by action of debt in any court having jurisdiction.

Letter from the South.

PRINCE GEORGE'S COUNTY, Md.

To the Editor of the Standard:

DEAR SIR:—In my last, I promised to make known some of my observations on the cultivation of tobacco, which I shall proceed to fulfil—how well, you will be able to judge after hearing me out. In the first place, the ground for sowing the seed is prepared in the winter by clearing the ground (which is selected in the woods often) of all the rubbish, and raking it up very mellow, after which, the seed is sown and tramped down with the foot. In the Spring all hands are busy getting the ground ready for the plants, which have to be removed in "the season," or, in other words, after a rain, similar to cabbage plants. This "planting season," as it is called, is a busy season among planters, as many times for want of rain, or the proper quantity, they fail to plant all the ground prepared, in which case it is put into corn. Next comes weeding, and hilling, and worming. This last process must be strictly attended to, or the horn worm would eat up the whole crop. It is done for the most part by the slaves, taking baskets and going through the field, and *picking* the worms off, but I am happy to say that all efforts have failed, this season, to arrest the ravages of these little lovers of the weed, and the crop in this and the adjoining counties is an entire failure. On the other hand, I *am* sorry to say that the wheat crop is also a failure. The farmers will not harvest over four times as much as they sowed, which is truly to be regretted, it being of so much *real* value, while tobacco is worse than worthless. It is truly lamentable to see hundreds and thousands of acres of the finest land in the State

fear the frost will catch and destroy this "staple production of the State." In the winter, generally a little after Christmas, commences the stripping the leaf from the stalk, taking care to keep the light and dark separate. Then comes the packing in hogsheads for market. This is done by carefully laying the leaves in a cylinder kept for the purpose, about half as long again as the hogshead. After being thus placed, it is forced out into the hogshead by means of a screw. I will here relate one little incident in connection with this packing, which I wish could have been seen by all lovers of the weed:—One cold, rainy morning, in the Spring, as I was going to the packing-house, I encountered "Old Shop Charles," an old negro, almost blind, wading through the barnyard on his way to the packing-house, where he made his appearance soon after I did: when, after the usual routine of curses from the overseer, he was ordered into the cylinder, to place and stamp down the leaves as they were handed to him. He obeyed, without stopping to clean his shoes, save by a single stamp on the ground. This made me a little curious to know if the whole process was conducted in as cleanly a manner. "Old Charles," after much trouble, got in and commenced placing the leaves. After he had placed a tier all round, he gradually regained his feet, and with his hands on the edge, commenced tramping it down, and ever and anon, ejecting a quantity of dark-coloured fluid from his "mug"—on the ground? No, but right into the tobacco! I called the attention of the overseer to this. "O," says he, "that's nothing; they all do that," and added, "*by that means the buyer and consumer gets stronger tobacco in the same bulk.*" Thinks I to myself, I never chewed, and will not begin now in my old age. I must draw this letter to a close by saying that when you hear from me again, it will be from the city of Monuments. Yours, &c.

RAMBLER.

MR. EDITOR:—Perhaps there is no individual living at the present time, who is so calumniated and misrepresented, especially as it regards his religious feelings and views, as *William Lloyd Garrison*. The following communication touching his sentiments in regard to the Bible, Jesus Christ, &c. we cut from the "*Old Colony Memorial*," a journal published at Old Plymouth, Massachusetts. By giving it a place in your journal, you will oblige a friend, and an admirer of your very interesting and useful paper. H. H. B.

William Lloyd Garrison.

MR. EDITOR,—I propose in this communication to offer a few observations touching the religious sentiments of WILLIAM LLOYD GARRISON. There is no man living whose religious views are so grossly misrepresented as those of Mr. Garrison; and it is amusing to witness the consistency of those who are endeavouring to bring contempt upon him, when speaking of him and his religious sentiments. In one breath he is denounced as an infidel, and in the next as a perfectionist, a disorganizer; then, by the same individual, as a peace man; one moment he is for sending an armed force to the South to protect the Northern Abolitionists, and in the next he is stigmatized as a non-resistant, &c. &c.

The religious press and community are crying "*infidelity, infidelity,*" when Mr. Garrison is named. They denounce him as an infidel of the Thomas Paine school. But a more gross, wicked, libelous charge was never made against any individual; and I respectfully ask those who are thus misinformed, to read the following extracts, touching his views of the Bible, &c. which are copied from his writings. Read them, and you will see how grossly and wickedly you have misrepresented the religious sentiments of Mr. Garrison. If we have ever met with a man, who, by his life and conversation, appeared to rely on the divine promises, whose life, being one of faith, was hid with Christ in God,—and who made it the entire aim and object of his life to elevate and redeem his fellow-creatures, and thus to glorify his Creator, that man is WILLIAM LLOYD GARRISON. Did space permit, we might adduce the testimony of multitudes, entitled by their Christian life to the highest confidence, giving the strongest proofs of his Christian character. But we will let Mr. Garrison speak for himself. The following are from his "Thoughts on Colonization":

I appeal to those who have been *redeemed* from the bondage of sin by the *precious* blood of Christ, and with whom I hope to unite in a better world, in ascribing glory and honour and praise to the Great Deliverer for ever. If people would *pin their faith* upon the BIBLE, and not upon the sleeves of their neighbours, half of the heresies in the world would instantly disappear.

The following is from the Liberator, edited by Mr. Garrison, January 29th, 1841:

The standard which Christ has erected, is one that I *reverence and advocate*. In a true estimate of the *divine authority of the Scriptures*, no one can go beyond me. They are my text-book, and worth all other books in the universe. My trust is in God, my aim to walk in the footsteps of his Son, and my rejoicing to be crucified to the world, and the world to me. My "fanaticism" is, to make Christianity the enemy of all that is sinful; and my "infidelity" is to preach Christ and him crucified.

In speaking of the Sabbath Convention held in Boston, in 1840, at which meeting Mr. Garrison was present, and which meeting was also charged with being an Infidel Convention, Mr. G. says:—

At the opening of the Convention, and on various occasions during the discussion, I expressly declared that I stood upon the Bible, and the Bible alone, in regard to my views of the "Sabbath, the Church, and the Ministry," that I felt if I could not stand triumphantly on that foundation, I could stand nowhere in the universe. In our writings will be found the utmost reverence for God, for the Scriptures of truth, and the highest appreciation of his Son as the Redeemer of the world.

So much, Mr. Editor, for the charge of "infidelity" against WILLIAM LLOYD GARRISON. Do "infidels" affect to reverence and advocate Christianity? Do they place the Bible in value above all other books in the world? Do they talk of trusting in God, and of glorying in the Cross of Christ? Strange "infidelity" this! I pray those who bring the charge of infidelity against Mr. Garrison, to pause and reflect before they bring so vile and wicked a charge against so wise and good a man. He may yet rise up and condemn them. I hesitate not to declare as my judgment, that there is not in America, a man whose faith is more deeply founded on the fundamental principles of the Christian religion, as exhibited in the Holy Scriptures, or who has a more abiding sense of his duty towards God and his fellowmen, under those principles, than WILLIAM LLOYD GARRISON. Thus am I pained to hear him stigmatized as an infidel, and have been led to offer the above extracts from his writings, hoping thereby that those who thus stigmatize him may be led to see that they are grossly misrepresenting his religious sentiments, and speaking wickedly and shamefully of a wise and good man.

HAMMOND.

From the Sandwich Observer.

ANTI-SLAVERY LEAGUE.

AN ANTI-SLAVERY LEAGUE has been formed in England. The principles upon which this League is to be conducted are these:

"First.—That slaveholding is, under all circumstances a sin of the deepest dye, and ought to be immediately abandoned.

"Secondly.—That the members of this League shall consist of all persons subscribing, without respect of country, complexion, or religious, or political creeds.

"Thirdly.—That the sole object of the League shall be the overthrow, by means exclusively moral and peaceful, of Slavery in every land, but with special reference to the system now existing in the United States.

We can easily imagine the reception which this news will meet with in the United States. The old cry of dislike for foreign interference will go up.

But it is said that the English are chargeable with the guilt of introducing and fostering the slave system among us. Then certainly they are the very ones to help put it away.

Again, it is said, that they had better confine their attention to the relief of their own poor whites at home. To this it may be answered, that those who are most zealous for the extirpation of all slavery, are also the most active in bettering the condition of the suffering at their own doors. And as humanity and right are the same the world over, a blow struck for them in any direction, does not fail to make an impression everywhere. Therefore by co-operating with the American Abolitionists for the purpose of bringing our republic to the practise of its lofty professions, they are effectually promoting the best interests of their oppressed countrymen. They tell us of the sin of Slavery, and we point them to the horrours of their factory system—and thus all are stimulated to putting forth endeavours to abolish the one, and alleviate the other.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCTOBER 1, 1846.

The Mexican Debt to American Citizens.

The proclamation of General Taylor to the people of Mexico defines the object of the war to be, redress for a long series of "outrages." This new pretext shows the desperate predicament into which the authors of the war are brought by their very victories. What will be their condition, should it come, as come it may, to defeat?

The proclamation was unquestionably got up at Washington. It has every mark of an Executive manifesto, except the signature. Taylor, a plain man of war, is not, we presume, capable of anything so Machiavelian. At any rate the President is responsible for it.

The cause alleged for the commencement of the war, was, that the American soil was invaded by a foreign foe. This proclamation says not a word about invasion, but puts the war on the ground of outrages of long standing! This implies that the first pretence was false, and that the inventor, conscious that it was so, abandons it; otherwise, why has he substituted a new one, consigning the first to silence, and, as far as *he* may, to oblivion? If the Mexicans had really invaded the soil of the United States, this, by the law of nations, would be an ample justification for carrying the war into their own country, and continuing it until full reparation was obtained.

This new allegation is another in the series of Executive falsehoods by which this people, boasting of superiour intelligence, is deluded, and led on to new deeds of guilt and shame.

The outrages to which the proclamation is presumed to refer, for it cunningly avoids specifications, can be nothing but the debts due, or supposed to be due, from Mexico to citizens of the United States. These arose entirely from private claims for injuries to property, alleged to have been suffered at the hands of the Mexican Government. Not a single claim or complaint has ever been made on *our* part for any *national* wrong or indignity. No consideration but that of pecuniary indemnity was involved. There was nothing wanton, cruel, or extraordinary in the nature of the alleged injuries. Nor were they systematic and extensive, authorized by deliberate decrees of the Government, as in the case of the capture and confiscation of eighty vessels and cargoes, belonging to American citizens, under the lawless decrees of the revolutionary rulers of France, the claims for which were released by our Government to France for an invaluable boon to the United States. The claims upon Mexico were on account of impressment of American merchant vessels for transporting troops and provisions during the struggle of Mexico for independence, and in the subsequent contests of domestic parties, or for forced loans on the same occasions. To these, American residents, in common with Mexicans and other foreigners, were subjected. Other claims were for duties illegally collected at the custom-houses, or for the detention of vessels caused by disputes about the payment of duties.

Mexico never denied the general justice of these claims, and never refused to allow them. She did object, and with good reason, to their exorbitance, but she never refused to adjust them, and pay all that should be found to be really due. The two Governments having failed to come to an agreement respecting them, Mexico proposed an arbitration. A convention to that effect was concluded. The King of Prussia was made the umpire, and two Commissioners were to represent each of the contracting parties.

The King of Prussia appointed Baron Roenné, a noble minded and straight-forward German, and a zealous friend of peace, to represent him. The Commissioners and umpire, met at the city of Washington, in August, 1840, and continued their labours until April, 1842. They examined and decided a majority of the cases. The claims presented amounted in round numbers to eight millions of dollars, of which only two millions were found to be honest and just. The umpire expressed to his intimate friends great disgust at the impudence and chicanery of the claimants. The claims not acted upon, many of which were not presented to this tribunal, (too impartial perhaps to suit the claimants' purposes,) amount nominally to about five millions of dollars more; but there cannot be a doubt that these would shrink at the touch of examination more wonderfully than the others. But Mexico showed no reluctance to meet them. She immediately entered into and ratified a convention for disposing of them by means of a similar tribunal. By the terms of this Convention the Commissioners and umpire were to meet and hold their sessions in the city of Mexico. This seemed but a fair reciprocity, especially as Mexico herself had considerable claims against the United States for injuries both private and national, of which the evidence existed in her archives, and among her people. But our Government, pursuing the haughty and overbearing conduct characteristic of its whole intercourse with Mexico, and systematically aiming to humble and degrade her, refused to ratify the Convention because the sessions of the Commissioners and umpire were not to be held in *Washington!* If, therefore, there be honest American claimants, who have not had a hearing, they may thank their own neglect in not presenting their cases to the first commission, or the arrogance of their own Government in not permitting the second to go into operation at the place stipulated, and imperiously assuming to dictate a different one!

The claims liquidated by the Commissioners and umpire in 1840-'41-'42, form the only debt which Mexico ever owed us. This she immediately agreed to pay by instalments of $200,000 quarterly. She did so pay until the *real* national outrage of annexing Texas was committed. The exertions she made to fulfil her obligation in this behalf ought to make this Government and this nation blush for their own delinquencies. Forced loans were resorted to and private equipages actually sold under the hammer, to make up the instalments. Yet this Union, which, after delaying near half a century to take a single step toward the adjustment of American claims sold to France for an inestimable benefit to the people of the United States; and after playing the bankrupt, (would to Heaven it would play it out and wind up,) and offering a shilling on the dollar, and this to be paid in wild lands, has at last, through James K. Polk, repudiated the whole ——— this "great country," and especially the repudiating West and Southwest, talk of "the outrages" committed by Mexico in not having paid a debt existing not half so long!

"O Heavens, O Earth, and shall I couple Hell!"

The Hon. Daniel D. Barnard, in a late number of the Whig Review, while he regards the war very much as we do, and justly scouts the idea of its being waged for any aggression on the part of Mexico, or for the satisfaction of these claims, nevertheless regrets, in a strain somewhat sentimental, that Mexico has not paid up the uttermost farthing, so that our Government might have been deprived of its last false pretence! Know you not, most excellent Daniel, that she was paying with might and main until we took part of her means of paying? Texas proper, to say nothing of the Rio Grande, formed an eighth of her entire territory, and was bound, and by the law of nations remains bound, to pay a due proportion of the national debt; nearly all of which was incurred in relieving Texas, in common with the rest of the national domain, from the yoke of Spain. Would you pay the most just debt to a neighbour who had broken into your house in disguise, seized your purse, and was murdering your family?

Mr. Barnard thinks that if Mexico would now pay up, public opinion in this country would soon do the business for this war and its authors. The public opinion which requires such a sop to conciliate it must be vastly honest, enlightened, and reliable. As soon would we entreat the triple-headed Cerebus, or "the Devil on his burning throne."—D. L. C.

Worcester County (Mass.) South Division Anti-Slavery Society.

The quarterly meeting of this society, September 16th to 19th, inclusive, was held on a somewhat new plan. Having secured the services of some of the ablest advocates of the cause, the Society thought best to make them as extensively effective as possible; and meetings were accordingly held on four consecutive days, and in four different places, sufficiently near to each other to enable those attending, to pass from one to another in an hour's time, and so to devote a full afternoon and evening in each place to the discussion of the important principles and positions of the American Anti-Slavery Society.

The meetings commenced, September 16th, at North Brookfield; were held, the 17th, at West Brookfield; the 18th, at South Brookfield; and the 19th, at Warren.

Of the first meeting, at North Brookfield, which was held in the Town Hall there, no particular account can be given by the writer of this, who was not present at it. But it was understood to have been well attended, especially in the evening, and to have been ably addressed by Parker Pillsbury, James N. Buffum, of Lynn, Loring Moody, of Boston, and others.

The West Brookfield meeting was held in the vestry of the Congregational meeting-house, was quite fully attended in the afternoon, and in the evening the [illegible] was full. *Edmund Quincy* spoke on the philosophy of the Anti-Slavery movement; showed how, from necessity, in the present state of things, it could not be a *popular* movement; and showed that, as it now was with Anti-Slavery, so it had been with Christianity, with the Protestant Reformation, with Puritanism in England, and with every true and great reform in its inception.

Samuel Henry, generally known hereabouts as *Father Henry*, spoke on the United States Constitution, and the necessity of fully exposing its falseness to freedom. *Charles Spear* spoke of the importance of sustaining the newspapers, which were faithfully advocating the cause. *James N. Buffum* gave some account of his visit to Europe, and of the Anti-Slavery work in which he had been engaged, particularly in Scotland.

In the evening, after some remarks from the Chairman, *Samuel May*, the meeting was addressed by *H. W. Carter*, of Hubbardston, and *F. V. Taylor*, of Worcester, principally on the Constitution, and our duty to repudiate it. *Mr. Buffum* spoke more particularly on the agitation in the Scotch Free Church, on account of their soliciting and receiving money from the American slaveholding churches. *Parker Pillsbury* spoke for more than an hour, and most eloquently, on the position now occupied by the United States in the Mexican war. In the course of his remarks, he exhibited, with great impressiveness, the shameful inconsistency of the present position of Gov. Briggs, of Massachusetts, compared with his loud appeal to this State, some two years since, to regard the Annexation of Texas as equivalent to an overthrow of the Constitution, and not to submit to it at any rate. He showed that, though the Abolitionists are now denounced as traitors by hireling priests and politicians, yet have they broached, with regard to the Constitution and Union, only those doctrines which were essentially put forth, two or three years ago, by John Q. Adams, George N. Briggs, and other Northern Representatives.

The South Brookfield meeting was held in the Town Hall, and was well attended, though not so fully as the others.

Edmund Quincy here spoke on the United States Constitution; demonstrated its pro-slavery origin and working; showed the obligations to sustain and foster slavery which it lays upon us; and spoke of the support which, more than in all other ways, is rendered to it by those who vote and elect men as their agents whose first oath is, and whose subsequent official acts must be, to support that iniquitous Constitution.

Loring Moody followed, speaking on the Constitution, the Annexation of Texas, the Mexican war, &c. *Samuel May* spoke on the duty of the Northern States to engage in the Anti-Slavery warfare, as being especially and immediately *their* business, and not, as some yet affirmed, an interference with the business of other folk.

In the evening, *John M. Fiske* spoke on the idea entertained by members of the several political parties and Church organizations, that we, as Abolitionists, are actuated by a secret favouritism, and are seeking the subversion of one more than of another. He showed that we had no opposition to any of them, save as they made themselves a refuge for Slavery and, became its abettors, and that, so far as they did this, we are equally opposed to them all.

Parker Pillsbury again made an able speech of more than an hour, showing the working of the United States Constitution, its demands on the North to become the humble supporters of robbery and oppression, its contempt of honourable labour. He presented the past and present position of Massachusetts, in such sad and painful contrast, as could not fail to awaken sorrow and shame in her sons.

James N. Buffum spoke, giving some incidents which fell under his observation, in a visit made, not long since, to Washington. Some of these were illustrative of the violent and murderous spirit of Southern men, and members of Congress. He gave a description of a slave establishment, kept by a Mr. Williams, from which thirty-six slaves had that morning been sent to Alexandria, to be shipped for the Southwest. He spoke also of another place he visited,—the slave prison of the Disirict. He described Mr. Williams's establishment as consisting of extensive buildings forming a hollow square, the front being large and well built, the other sides being of low and inferiour buildings, used as *pens* for the slaves, and opening on the inner court; surrounding these buildings, on the outside, was a strong, high fence, between which and the buildings was a space where a number of bloodhounds were continually kept. Mr. Buffum also spoke of the manner in which Frederick Douglass had been everywhere treated in Great Britain, and of the shame he had felt in hearing Douglass tell his story to British audiences. "Do you," it was often said to him, "in your country make a *chattel* of such a man as that!"

At *Warren*, no meeting-house, vestry, town hall, or the like, could be obtained for the accommodation of the meeting, and we accordingly assembled in the hall of the public house, capable of holding, perhaps, one hundred and fifty to two hundred persons, with some crowding. This hall was well filled in the afternoon, and in the evening was crowded. It was publicly stated that the meeting-house of the Universalist Society would have been granted for our meeting, but for the fact that painters were at work upon it. The refusal of the customary places for such meetings had obviously awakened an unusual interest, and the whole meeting at Warren was more than usually spirited.

James N. Buffum spoke on the prejudice against the coloured people; described the pro-slavery mob on board the Cambria, when Douglass and himself went passengers in her to England; contrasted that treatment of Douglass with that which he received everywhere he went in Ireland, Scotland, and England; again spoke of the Scotch Free Church, and of Daniel O'Connell's more consistent and honourable course in refusing to accept slaveholder's money contributed to aid Irish Repeal. *Father Henry* spoke again, and did much to enliven the meeting by his cheerful spirit and active mind.

Parker Pillsbury spoke in support of the position that this Union was formed on condition that a large part of the people should be slaves; therefore, that support of it was criminal; and that its dissolution was demanded by every principle of justice and humanity, and by our duty to God. He also showed that the Governor of Massachusetts, in calling for volunteers to fight against Mexico, had violated his oath of office, and was a *perjured man*; having called on the people of Massachusetts to do, what he had before declared was hostile to the Constitution, and their duty to resist; swearing to support the Constitution, and then joining in the very thing which he had declared to be destructive of it.

John M. Fiske and *Loring Moody* spoke on our position in reference to the Churches, the Missionary Societies, &c.

In the evening, after brief remarks from the President and from Mr. Moody, *Parker Pillsbury* again addressed the meeting. It would be vain to attempt giving any just idea of the power of this speech. In commencing, he briefly alluded to the place where we were assembled, satirized the professed piety and republicanism of party leaders in the town, and predicted, from the evidence before us, a better state of things in Warren. In speaking of the political condition of the country, he said, "two years ago, the Whigs, many of the Democrats, and most of the Liberty party, joined with the Abolitionists in declaring the Annexation of Texas to be unconstitutional, and that it ought not to be submitted to. Now, what do we see? Whigs, Democrats, Liberty men, all slunk away from that position, sustaining the Constitution and the country 'however bounded,' and leaving the old Abolitionists to keep and defend the citadel of Freedom alone." He then turned to the religious, or rather ecclesiastical, view of the question. He read the late Pope's edict against the Slave-Trade; he referred to the fact that Catholic Mexico, and every other Catholic nation on the American continent, Brazil excepted, had abolished Slavery; and soon, said he, the only nation on the continent, with a slave system, will be the only Protestant nation on it! (Canada being accounted as, at least, one-half Catholic.) How is it with Mohammedanism? No Mohammedan can hold a fellow-beleiver as a slave; but, in the United States, the fact that a slave is a Christian, that by the spirit of God he has become born into the kingdom of heaven, only has the effect to procure a higher price for him on the auction-block. The Bey of Tunis, an African and Mohammedan Prince, has lately abolished Slavery throughout his dominions. "What good," asked Mr. P. "would it do to send such a religion, as that of the American Church, to the Mohammedan and the Roman Catholic? How much better would they be, should they get it? How much more to be desired that *they* should send missionaries to teach us the first elements of the Christian religion."

At the close of the meeting, the resolutions which had been under discussion during the several sessions, were adopted by the society. They referred, 1. To the criminality of supporting the existing Union. 2. To the traitorous course of Governor Briggs in reference to Annexation and the war with Mexico. 3. To the Free Church of Scotland. 4. To Liberty party, as not being Anti-Slavery, because it sustains the Constitution and Union, because its leaders are mostly ministers or members of churches, which James G. Birney has proved to be the "Bulwarks of American Slavery," because it is a City of Refuge for pro-slavery persons, and because it degrades the Anti-Slavery movement to a mere political squabble; and 6. To the Presbyterian, Baptist, Methodist, and Congregational churches, as more wanting in humanity than Mohammedanism and Roman Catholicism, both which are abolishing Slavery.

So closed a very interesting series of meetings. The experiment was a highly successful one. They were all well, and three of them largely, attended; and everywhere the people were "very attentive to hear." Many, who heretofore have had no sympathy with us, freely declared, with special reference to speeches of Mr. Pillsbury, that "every word he said was true;" and by others it was said, "I can't quite go with these people, but I rejoice to see them at work, and I bid them God-speed. There is need of them, and they can't fail to work out a much needed reform."

Subscribers to the "Standard" were obtained at each of the places of meeting, and a large number of Anti-Slavery publications were sold. Contributions and donations were made sufficient to meet the expenses of the meetings. Kind and friendly hospitalities were extended to all who came from other towns. May such meetings continue to increase, in as decided a ratio as they have in this county the past few years, and the vile spirit, which has so long made old Massachusetts bow and truckle to the slaveholder, shall be exorcised forever.—M.

A Brief Notice of American Slavery and the Abolition Movement.

This is a very carefully-prepared and well-written pamphlet, of some forty pages, recently published in England; and it is of more than usual consequence to American Abolitionists, to know that such are its contents, because it has been largely circulated through Great Britain.

It is understood to have been given to the press by Mr. ESTLIN, of Bristol, England, a gentleman of high respectability in that city; and his co-labourers on this side the water, in the cause of Freedom, owe much to his research, his candour, and ability in the treatment of the subject they have so much at heart.

We take occasion to notice two or three points, on which the usually sound judgment of the writer seems immature; wondering only that they should, under the circumstances of distance and imperfect means of information, be so few; and we do it the rather, that by so doing we may form a nucleus in a mind so judicious, round which, from time to time, the evidence may cluster which shall weigh down an erroneous conclusion;—or, perhaps it would be more exact to say, which shall induce to deeper thought in one or two instances.

One of the points to which Mr. Estlin alludes, is the difference of opinion among Abolitionists, as to the fittest mode of carrying on the mighty contest in which they are engaged; and which we think, with him, need not, as it does not, interrupt the harmony of their feelings. We notice it only for the purpose of remarking that there actually exists a difference, not to be confounded with those of temperament, opinion, education, &c. to which Mr. Estlin alludes: that difference, namely, in moral character, which forbids two to walk together, for the simple reason that they are not agreed as to the moral nature of Slavery. There is such a being as the hypocrite, the cheat, the practical wrong-doer; and it will be, in the Anti-Slavery cause as everywhere else, his policy to fling as much dust as possible in the eyes of beholders. If he can pass off his selfishness as a mere matter of creed, (not so difficult a thing to do as one might suppose, in a nation whose creed is selfishness,) or place a theft on the same footing as a theological difference, he runs off in the confusion, and escapes for a time the condemnation his baseness merits, and in the end is sure to obtain.

Another point which we are naturally led next to remark upon, (and here we do not agree with Mr. Estlin,) is the character that belongs to slaveholding, with participation in, and apology for it. Mr. Estlin thinks that the different circumstances by which they have been surrounded, take from us the right to consider some slaveholders and their clerical apologists as rapacious, inhuman, and irreligious, much as we may regret that their minds are not more enlightened, and their consciences more awakened.

We think that Mr. Estlin himself will not fail, on further reflection, to agree with the American Abolitionists, that rapacity, inhumanity, and irreligion, are such, quite independently of the state of the mind and conscience of the wrong-doer. The visible standard of character is one thing: the invisible measure of the degree of guilt, seen only of the Infinite God, is another. We have never undertaken to determine the degree of blame due to him whose conscience does not reproach him with the guilt of slaveholding; but to us it seems possible, nay, in many cases probable, that men must have been sinners of the most desperate description, to have so entirely sinned away their sense of right and wrong; and that, too, under the perpetual teachings of nature, revelation, and free institutions!

Mr. Estlin does justice to Mr. Garrison, as the earliest promoter, and constantly faithful servant of the Anti-Slavery enterprise, and to the AMERICAN ANTI-SLAVERY SOCIETY, as "on the whole adopting the mode of action best suited to the magnitude of the evil to be struggled against." We can assure him that so completely have the American Abolitionists done their first great work, of dividing the country on the question, that there is not a soul in it, from Maine to Georgia, that will not set Mr. Estlin down as a decided Anti-Slavery partisan, on the ground of this single judicious and moderate sentence, which we have quoted. Long may it be so that friendship for Garrison and the American Anti-Slavery Society shall be as now, the test of a man's real interest in the cause!

Mr. Estlin speaks of the freedom and universality of the discussions in the Liberator, as unsuited to English taste; and we are willing, as doubtless the editor also is, to relinquish for it any claim to perfection on this score. Any such claim would be indeed, utterly inconsistent with its unique character as a free paper.

But American Abolitionists and freemen view this universality and freedom in another, and as it seems to them, a very important light—one in which they may be sure, judging from their frequent complaints of the narrow basis on which great questions are too often settled in England, that some of the greatest continental statesmen and philosophers would see it with them. Such a question as Slavery, inwoven with the history and the prospects, the Constitution and the Government, the political economy and the jurisprudence, the morals and the religion of a nation, *cannot* be settled on its own comparatively narrow basis. "It is easier," says Lord Bacon, "to change many things than one." Hence the necessity which Abolitionists feel, binding them to gain a knowledge of the collateral bearings of the great question they agitate.

That the American Abolitionists who may not have opportunity to see this pamphlet for themselves, may know how much their cause is indebted to Mr. Estlin, reference need only be given to the last page of it. All persons accustomed to Anti-Slavery labour, will see at a glance, how much time and effort must have been expended in its preparation. It will cheer thousands of true hearts, and strengthen thousands of busy hands.

"The following ladies have consented to receive donations for the 'American Anti-Slavery Society,' and contributions to the Boston Bazaar, which should be forwarded to them before the end of September:

Miss Martineau, Ambleside.
Mrs George Goodrick, Edgbaston, Birmingham.
Mrs. Thompson, The Misses Watson, Miss E. A. Woodland, Bridgwater.
Miss Carpenter, Great George street, Mrs. Grinfield, 25 Richmond Terrace, Clifton, Mrs. G. Thomas, Great George street, Bristol.
Miss Ann Knight, Chelmsford.
Mrs. Furber, 12 Montpelier Arcade, Cheltenham.
The Misses Jennings, Brown street, Cork.
Miss Elizabeth Pease, Darlington.
Mrs. Allen, 51, High street, The Misses Haughton, Eccles street, Mrs. Webb, 176, Great Brunswick street, Dublin.
Mrs. Welsh, 9 Montpellier, Bruntsfield Links, Mrs. Jane Wigham, 5, South Gay street, Edinburgh.
The Misses Davis, Evesham.
Mrs. Bishop, Exeter.
Mrs. Dr. Reid, Rutland Crescent, Mrs. Robert Smith, 15, Woodside Terrace, Miss Catherine Paton, 16, Richmond street, Glasgow.
Mrs. Kell, Newport, Mrs. Mitchell, Carisbrook, Isle of Wight.
Miss Tolbot, Honeybrook, Kidderminster.
Mrs. Prankerd, Langport.
Mrs. R. L. Ford, 1, Park Place, Mrs. Jos. Lupton, Blenheim Square, Mrs. W. S. Ward, Leathly Lodge, Hunslet Lane, Leeds.
Miss S. Fisher, Lifford, Limerick,
Mrs. J. B. Cooke, Hamilton Square, Birkenhead Liverpool.
Mrs. Hannah Bevan, 20 Finsbury Circus, Mrs. J. S. Reynolds, Lower Heath, Hampstead, Miss Esther Sturge, New Kent Road, Mrs. George Thompson, Waterloo Place, London.
Mrs. Cobden, Victoria Park, Mrs. R. R. Moore, Athol Place, Higher Broughton, The Misses Peacock, Park Place, Lower Broughton, Mrs. Robberds, Accomb street, Manchester.
Mrs. Rowland, Neath, Neath and Swansea.
Miss S. F. Morton, 11 Albion street, Mrs. Weatherley, Newcastle-on-Tyne.
Mrs. Barwell, Miss F. A. Martineau, Bracondale, Mrs. Opie, Norwich.
Mrs. Wm. Enfield, Miss Woods, Nottingham.
Miss Jane Gibbons, Mrs. T. C. Hine, Mrs. Odgers, Plymouth.
Mrs. Davies, Pontypool, Monmouthshire.
Miss Leigh, Sidmouth.
Mrs. Montgomery, Taunton.
Mrs. Grundy, Torquay.
Miss Rylands, Warrington.
Miss Maria Waring, Waterford.
Miss E. Poole, Wexford.
The Misses Hilditch, Wrexham.

"Contributions of articles of use and ornament, of no great bulk, and which will bear being packed without injury,—ladies' fancywork, stationery, the products of manufactories, (especially of such works of taste and art as are not made in the United States,) as well as donations of money, will be appropriated in an effectual manner for the promotion of the cause."

This should stimulate every Abolitionist in the land to renewed exertions for the *Thirteenth National Anti-Slavery Bazaar*.—M. W. C.

The Liberty Party and Mr. Birney.

The *Emancipator*, and one or two other Liberty party papers copy the remarks of the *Chronotype* on our brief notice that Mr. Birney was no longer to be the third party candidate for the Presidency. The *Emancipator* thinks it necessary to add a few words of its own, as the *Chronotype* probably does not express quite strongly enough its wrath at our venturesome opinion that the reason for dropping Mr. Birney was not so much his sickness as that the party was sick of him. That paper, moreover, says: "We happen to know that his ill health is no part of the cause which has led Liberty men to think of looking for another candidate. Settle it between yourselves, gentlemen, what your reasons are.—For our part, though we care but little about it, until you can agree we shall take the liberty of drawing our own conclusions from facts before us. Mr. Birney, however, agrees with the *Chronotope* that his ill health is the reason for his withdrawal. We are bound to believe him; but his reason for withdrawing is one thing, and that of the party for dropping him is quite another. It is "shocking mismanagement" again not to agree on what reason shall be given to the public.

The Freeman and B. Webb.

We assure our friend of the *Pennsylvania Freeman*, that we have no desire and no intention of drawing it, or being drawn, into any controversy respecting its Wilmington friend. All that we have said, we have said reluctantly because of its necessary personal character, but from a sense of duty. Neither had we any intention of misrepresenting the *Freeman* If the editor, however, will recur to his first article, we think he cannot fail to see that he said all we have repeated. He said: "Benjamin Webb holds certain erroneous, and, we think, very mischievous doctrines in morals, and moral reform," &c.—Enumerating then the "doctrine of circumstances," and the "hateful doctrine of expediency, which confounds all moral distinctions," the *Freeman* continues: "Holding these doctrines, friend Webb is always liable—when a question in reform in which they are involved comes up—to be thrown for awhile into the company and apparent fellowship of that reform's worst foes. This we know has frequently been the case in the Anti-Slavery movement. Friend Webb has often been found standing side by side with the bitterest enemies of the cause."

If all this does not mean that the man has bad principles—as the *Freeman* believes them—and that they lead him to bad practices, we can see no meaning in the language. We think the *Freeman* is exceedingly unjust in accusing us of "torturing" its language.

Of course we should regret it if our friends in Pennsylvania should not agree with us in this matter. The knowledge of the fact, however, would in no degree change our opinion that we have done precisely that which our duty to the cause called upon us to do.—Though a small matter in itself, we could not, therefore, excuse ourselves for neglecting a plain duty. Mr. Webb took it upon himself to advise and correct the Executive Committee of the American Anti-Slavery Society. We, as their organ, have done no more than to show what manner of man it is who thus assumes for the third time within two years to read a lecture to the Abolitionists. The task is an ungrateful one, and if our friends in Pennsylvania shall never thank us for it, we know that they will feel the benefit of the crippling of every such evil influence among them.

The editor of the National Anti-Slavery Standard seems anxious to have us show him wherein he *lied* in his paragraph about Mr. Birney. We will oblige him. He contrived, by a peculiar arrangement of words, to state as a fact that the Liberty party had thrown Mr. Birney overboard, withdrawn their confidence from him as a candidate for the presidency, and done it on account of his accepting a democratic nomination. His paragraph was designed to create the belief that such was the fact. It is not the fact.

The editor of the Standard cannot forgive Mr. Birney for the hand he had in "stealing the Emancipator." We have long ago forgiven the fellow who stole the "streak letter." Which of us is the best-natured?—*Boston Chronotype.*

It was once said to one, who, like the editor of the *Chronotype*, endeavored to supply his lack of argument and common courtesy by vituperation and abuse, "you might have learnt at the university that a false conclusion is an errour in argument, not a breach of veracity." But it is hard for people to learn so abstract a truth as this who have not the wisdom to hide their chagrin when in the wrong. We repeat all that we have said before, namely, that whether Mr. Birney be in ill health or not, we believe his party have dropped him because they do not think him fit to be trusted with the interests of the party, as he sufficiently proved in accepting the Saginaw nomination. This is an opinion, not the assertion of a fact. The *Chronotype*, instead of abusing us, should give us credit for the only compliment we can pay its party. To hold such an opinion presupposes that there is virtue enough in it to care whether they have an honest man or one who has betrayed them, for their presidential candidate. As to the plea of ill health, it is in itself ridiculous To suppose that a Liberty party presidential candidate could ever have any more onerous duty than to submit to the burden of having his name on paper, is as preposterous as to suppose that the editor of the *Chronotype* will ever learn to use the language of a gentleman.

He shows, too, how clear a notion he has of the truth in another way. This "streak letter," which we are glad to see lays so heavily on his conscience, was handed in, among others, to the business committee of a Convention, and its existence made public by a member of that committee. *It was published for the first time by Mr. Wright himself!* But here, by a "peculiar arrangement of words," he would make it appear that it was stolen! It is his affair, not ours, if he thinks he must "forgive" himself for publishing his own letter.

Another Case of Kidnapping in New-York.

☞ A coloured man, named Schoon Bohanden, has been missing since last Sunday, and it is feared that he has been kidnapped and taken to Georgia. It appears that he came from Georgia, and he has always asserted that he was born free, and that his father was a Scotchman, and his mother a descendant of Africa.—*Tribune.*

At a meeting of the New-York Vigilance Committee, on Monday evening, the case of this individual was brought up. It was shown that the person referred to, was actually seized, and hand-cuffed, in this city, and carried South, by the cars to Philadelphia, under a plea of having committed a theft. Some excitement exists among the immediate friends of the kidnapped man, as he was believed to be a free man, having always represented himself as such; and from the belief that he was seized by mistake, as he bore a strong resemblance to another man, who some time since escaped from the South. The only hope left for the man is, that on his arrival South, the kidnappers, on discovering the mistake, will release him and restore him to his liberty. Vain hope.—J.

LIBERTY PARTY CANDIDATES.—A recent Liberty party Convention in this State have nominated HENRY BRADLEE, of Yates county as their candidate for Governor, and WM. L CHAPLIN for Lieut. Governor of this State. Mr. Alvan Stewart, who has hitherto served his party in the former capacity with the most untiring zeal and devotion, retires to private life, on account of his health. Like Mr. Birney he has n't the strength left to have his name in the newspapers. The degree of debility in these retiring Liberty party candidates, is quite shocking to a benevolent mind.

CAPT. JUDKINS, OF THE CAMBRIA.—We find the following paragraph in a letter of Miss Fuller's to the *Tribune*:

Capt. Judkins, of the Cambria, an able and prompt commander, was the one who insisted upon Douglass being admitted to equal rights upon his deck with the insolent slaveholders, and assumed a tone toward their assumptions, which, if the Northern States had had the firmness, good sense, and honour to use would have had the same effect, and put our country in a very different position from that she occupies at present. He mentioned with pride that he understood the New-York Herald called him "the Nigger Captain," and seemed as willing to accept the distinction as Colonel McKenney is to wear as his last title that of "the Indian's friend."

☞ The *Herkimer Freeman* copies the "Royal Pedigree" from this paper, but without giving credit.

☞ We assure our able friend of the *Mystery* that we regretted the loss of the pleasure of meeting him on his recent visit to New-York.

From our Boston Correspondent.

No. VII.

*My First Political Convention—The Whigs in Faneuil Hall—Process of the Manufacture of a Whig Candidate—Briggs and the Ballot—Lowell, the Whig Capital—The Regular Resolutions moved—Mr

tained that it was the genuine wish of the party that he should be the candidate. And it was understood, not to say expressly agreed upon, as I am credibly informed, between the two divisions of the party, that if the movement section would come into the Convention, the nomination should be made by ballot.

But when it came to the point, it was evident that the "Old Hunkers" did not dare to risk the nomination on a secret vote. Accordingly, the Hon. Thomas Hopkinson, of Lowell, arose, and going through the necessary movements, informed the Convention "that he knew that their eyes were all turned towards the hills of Berkshire," and so proposed the nomination of Mr. Briggs, by acclamation. J. S. Eldridge, Esq. of Boston, moved the substitution of "ballot" for "acclamation." This, however, was incontinently voted down, as was a similar motion, made by the same gentleman, as to the nomination of Lieutenant-Governor, and the nominations were made by acclamation. I am happy to say that there was a feeble response of "noes" when the question was taken.

It has been usual, I believe, for the "acclamation" motion to be made by some one of the Boston leaders of the party. But the selection, in this instance, was better advised. For though *Boston* is the capital of the Commonwealth, it is notorious that *Lowell* is the capital of the Whig party, as now constituted.

This being happily disposed of, a speech was made by a Boston gentleman, of the forcible feeble stamp, reminding one of Bean Shatterly's servant's description of his master, "A glass of stale champagne, stirred up with a crust of bread," concluding with a motion for a committee on resolutions. These resolutions everybody knew to have been written weeks before, and to be at that moment in the chairman's pocket. But in order to give the committee constructive time to write the written resolutions, an interval must be allowed to be filled up by such speakers as the Convention might call upon.

A simultaneous cry then arose for "Winthrop" and "Sumner,"—but the "Somners" had it, and that gentleman ascended the rostrum with general applause. He carefully eschewed all mention of Gov. Briggs, and urged upon the Whig party to take decidedly Anti-Slavery ground. He went, however, for "*abolition under the Constitution and the laws of the United States.*" Which seems to me equivalent to saying, "Go to, let us attack and demolish that enemy yonder; but we must take religious care to keep our hands tied behind our backs all the while!" I cannot doubt Mr. Sumner's believing that Slavery may be abolished in this way; but I can only say, *I should like to see him do it!* His Anti-Slavery sentiments, however, were applauded to the very echo, by the Convention, and he concluded his speech amid a tumult of applause.

Mr. Winthrop was then called upon, but answered the call in no very good humour, at being the second choice of the Convention, as well as at one or two things said by Mr. Sumner, which the audience took the liberty of applying to his own case. This he made very evident in the course of his speech. Mr. Winthrop has been very plainly but ill at ease, since his return from Washington. The severity with which his vote for the War Bill has been treated has evidently galled him, and particularly the strictures of Mr. Sumner in the Courier and of Mr. Adams in the Whig, and he showed it clearly enough that day. He went for "the Union, however bounded," wished it to enclose all creation,—but no more slave territory. I should like to know how he is going to help himself! But that's his idea of the Constitution! He would abolish Slavery throughout the world, if he could by a single *word!* Perhaps so, but it would be more to the purpose, if he had uttered the little word "No," when Slavery came to him, with a lie in her mouth, and asked for men and money to extend and establish herself!

In the afternoon, the first thing done was to read the regular resolutions, which, in the usual two bushels of chaff, had the usual two grains of Anti-Slavery wheat. The grain, howevever, was of the shrivelled, musty sort, which the Whig threshing-floors have furnished for some years back, which have no seminal principle of growth in them, with which the hungry people have been *chaffed* long enough. The Hon. Stephen C. Phillips, of Salem, moved a series of resolutions as an addition to the regular ones. He prefaced them with a eulogy of Gov. Briggs! One would have thought that he had never done any public act of which Mr. Phillips did not approve. He compared the whiteness of his Excellency's innocency to that of the snows upon his own hills! A neighbour in the gallery suggested that he might mean *at this season of the year!*

I can hardly suppose that Mr. Phillips can approve of a voluntary beating-up for recruits for a war to extend and perpetuate Slavery. Nor can I suppose him so little of a man of business, as not to know that Governor Briggs was in nowise constitutionally bound to assist in the chivalric emprise of Captain Coy, and of Captain Edward Webster. Supposing him bound by a *requisition* for a draught of troops in such a case, (which I do not admit,) this was no such thing, but a mere *invitation* to assist in the good work, where the President pretended to no right to command. Suppose President Polk had sent his compliments to the Hon. Stephen C. Phillips, and asked of him the favour to assist in raising volunteers in Salem, and he had advertised for them in the newspapers, and opened a *rendezvous*, and held a public meeting to urge people to enlist, should we not be justified, after his past professions, in thinking him a shabby, scurvy fellow, who had no soundness of principle, or just sense of public duty in him? And yet he would be just as much bound to comply as Governor Briggs was, and on the same ground, he being also under an oath to support the Constitution of the United States, since he is in the commission of the Peace. How much greater should be the condemnation of the magistrate to whom the honour of the whole Commonwealth is confided, who makes indecent haste to do this very unnecessary and very dirty work?

Mr. Phillips's resolutions were much better than those of the Committee, and pledged the party to take decided Anti-Slavery action,—and to make opposition to Slavery, and its encroachments, a part of its fixed policy. They created a rattling among the dry bones,—and some *very* dry ones were there. The Hon. Linus Child, who was sitting in communication with Mr. Lawrence and Mr. Winthrop, suggested that they were identical with those of the Committee! A suggestion not very flattering to the intelligence of Mr. Phillips or the Committee, if it be true that his resolutions had been submitted to the Committee and rejected by them. The Hon. Charles Francis Adams then rose, and was received with great acclamations. His blood was up, and he made, by far, the best speech of the day. He expressed his surprise at the manner in which the nomination for Governor had been made, and intimated that the adoption of Mr. Phillips's resolutions were essential to the union of the Whig party. He commented severely on the regular resolutions, which were indeed a dish fit to be *cut up*, showing the difference between the two sets, declaring the one to be the stereotyped Whig talk of the last ten years, while the other proposed reducing them to action.

His speech produced a great sensation, and as far as I could judge from the hands that clapped, as I looked down from the gallery, I thought he would carry nearly, if not quite, a majority with him. There was a great stir on the floor, and it was obvious that something must be done, at this crisis of the game. A Mr. Diman, of Boston, who seemed to belong to that chapter of natural history, which Ralph Waldo Emerson calls the *fleas* of Conventions, rose, apparently to speak against time,—and I must say, that time was very hardly used. The Convention, or at least the galleries, began to grow impatient, and the Chairman had to bestir himself to keep order. But just at this point of time, it was plain that a diversion had been made, there was a general bustle, cheers took the place of the discontented noises of the audience, the Convention scrambled upon their feet, the galleries craned their necks over the abyss below,—and DANIEL WEBSTER walked bowingly up the aisle! I thought they had been keeping back their best card;—and here was the ace of trumps himself!

The play was good, but it did not make the trick at that time. A call was attempted for "Webster," but it was put down by one for "Allen," or the Hon. Charles Allen, of Worcester. This gentleman was one of the prime movers of the Anti-Texas Convention in the winter of 1845. On that occasion, he pledged himself to devote the rest of his life to the aboli ion of Slavery. I have heard nothing of him since, but cannot doubt that he has been busy in his way;—which way, I may be allowed to hope, will be henceforth of a less private nature. He made a very good speech, in the course of which he alluded to the change which a change of place had wrought in Mr. Child, who had made the suggestion by which Mr. Phillips's resolutions were to have the go-by. This gave Mr. Child an opportunity of raising a personal issue, which distracted the attention of the Convention from the one really before them,—the allusion of Mr. Allen not being explicit enough to enlighten those who were not already possessed of the facts. These are, shortly, that whereas Mr. Child was once a leader among the Anti-Slavery section of the Whig party, he is so no longer; and, by a singular coincidence, he is a factory agent at Lowell, with a salary of three thousand dollars! But that is his concern, not mine. All I have to say is, that if Mr. Child be not a better agent than he was an Abolitionist, the cotton gentlemen have a hard bargain.

Mr. Hoar, of Concord, proposed the omission of all but the three most important of Mr. Phillips's resolutions, by way of compromise; to which Mr. Phillips assented. But it would not do. After the question had been taken twice in the usual way, with a doubtful result, a count was had, by which it appeared that the amendment was rejected by a vote of about 130 to 90. Many of the friends of the amendment believed that it would have been carried had it been taken at an earlier hour, numbers having returned home. Be this as it may, the fight was over for this day, and Mr. Webster was called upon to sing the Pœan. He made a short, and not particularly effective speech, in which he expressed a somewhat equivocal satisfaction at finding "*so much*" union among Massachusetts Whigs! It seemed as if he were disposed to be thankful for the smallest mercies!

People are now waiting anxiously to know what will be the next move of the "Young Whigs." They have, now, an opportunity to relieve themselves from the effects of the false step of their leaders in pledging themselves to support Mr. Briggs, if he were *fairly* nominated by the Convention. Had those leaders but declared, from the first, that they would not support that disgraceful nomination, under any circumstances, and they would have been saved all this trouble by the Convention itself. Mr. Briggs would never have been nominated, with the certainty of a split in the party. There is now an opportunity to repair this mistake; for Mr. Briggs was *not* fairly nominated. Several gentlemen of the party have expressed to me their determination not to vote for him, and, also, their readiness to join in a call for an Independent Whig Convention. Should the young Whigs consent to support the party nominations, now, after all that has been done, and all that they have said, they will put themselves into much the same category with Governor Briggs himself,—by acting in direct violation of their own avowed principles. But a very short time will suffice to make all these things clear.

I meant to have given you an account of the magnificent indignation meeting held in Faneuil Hall, last night, on the kidnapping of an escaped slave, by the owner and captain of the ship in which he had taken refuge. It was like one of the old meetings called together by the Boston Massacre. The venerable presence of John Quincy Adams in the chair, the immense audience, filling every nook and cranny of the Hall, the strong excitement with which it rocked to and fro, made it a scene never to be forgotten by any spectator. But I must reserve details for another letter; unless, as I hope, you have them from some abler pen than mine. D. Y.

FOREIGN CORRESPONDENCE.

Letter from England.

BRISTOL, (ENG.) September 3, 1846.

We are indebted to an esteemed friend for the following extracts from a letter of his English correspondent:

"Last Monday week, (August 24,) I met Messrs. Garrison and Douglass at the railway station, (Bristol,) and conveyed them to my house. Mr. Garrison remained with us as our guest; Douglass, I was obliged to surrender to our friend, E. T. who would not allow of our monopolizing both. On the following morning, however, Douglass, with some other friends, (among them Mr. C. surgeon of the Cambria, when Douglass came over in her,) breakfasted at my house. At 2 o'clock on that day (Tuesday, August 25th,) we had an excellent meeting at the Victoria Rooms, the Mayor in the chair. The "Bristol Mercury," which I send you, gives ample details of this meeting, which was a most satisfactory one. On that evening I had a party of forty, to meet Messrs. Garrison and Douglass, all intelligent people, Orthodox and Unitarian ministers, merchants, &c. and most interesting indeed was the conversation. That morning, also, Frederick Douglass accompanied some ladies to our Blind Asylum, the pupils of which, about sixty in number, had heard his Narrative read. Their delight was extreme to *touch* him and question him. I think he will never forget the scene.

"On Wednesday morning Mr. T. entertained Garrison and Douglass at his house, and in the evening we had a large public meeting of about one thousand people, who were addressed and felt deeply interested.

"On Thursday morning Messrs. Garrison and Douglass breakfasted with the Rev. Mr. Armstrong, (senior minister of Lewin's Mead Chapel,) and after dining with us, left for Exeter.

"I learn that at Exeter an immense gathering took place. Frederick Douglass remained at Exeter, but Mr. Garrison returned to London on Saturday. I saw him start for London, (from Bath,) taking leave of him with much regret, though with feelings of deep satisfaction at having had the pleasure and the privilege of seeing so much of him.

"As you well know Mr. Garrison, you will not be surprised at the very favourable impression he has made here, upon all who had the benefit of conversing with him. Nearly all, who had before heard of him, were rather prejudiced against him. Nothing of *American* Anti-Slavery has been known here, before the appearance of the tract, "Brief Notice of American Slavery and the Abolition Movement," but through the medium of the "British and Foreign Anti-Slavery Society."

"Having addressed meetings at Bridgewater and Taunton, Mr. Douglass returned again to Bristol, and held another meeting (the third) on Wednesday evening, September 2d, which was eminently successful. Probably fourteen hundred people were present. All the resolutions, and the formation of a society auxiliary to the new "Anti-Slavery League," were passed without a single hand held up in opposition. Douglass astonished every one. I never witnessed more tact, more skill, more sound argument, or (at least very rarely) more eloquence. The vindications of their sects made by Quakers and Wesleyan Methodists on the platform, in answer to his remarks on a preceding evening, required good management; but he demolished all the objections to his statements, and exposed the conduct of deputations to America, in a masterly way. His speech was marked by pathos, humour, sarcasm, seriousness, and unanswerable argument.

"ELIHU BURRITT was present and spoke, not positively about Slavery, but in support of Douglass' suggestion that towns in England should address those of the same name in America, in favour of Anti-Slavery action. And after the applause that greeted Frederick Douglass at the close of the meeting, and hundreds crowded to shake hands with him, Douglass called upon his friend Burritt to testify to democratic, free America, how a coloured man was received and treated in aristocratical, monarchical England. He was very happy in all his remarks.

"I hope much from the 'Anti-Slavery League,' recently formed in London; another Anti-Slavery society in this country, with new blood in it, is greatly needed; the old one is getting superannuated. At present, the British and Foreign Anti-Slavery Society have quite the ear of the old portion of our Anti-Slavery public, and Mr. Garrison is much disliked by them. He is about to publish a short tract, explanatory of the position of the old and new societies."

Anti-Slavery Almanack for 1847.

We have forwarded packages of the almanack as follows:—1,000 to J. M. McKim, Philadelphia; 1,000 to Joseph C Hathaway, directed to Purdy & Willetts, Macedon, New-York, via Erie Canal; 1,000 R. F. Walcutt, Boston, to supply, in part, the present demand in each of these quarters of the field.

We are ready to supply further orders.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Song of the Artisan; The Anti-Slavery Hannibal; A Home for All; Virtue. *Miscellany*: Memorial; Metropolitan Superstition in 1846; White and Brown Bread; Extracts from German Ecclesiastical and Literary Journals; Labouring too Much; Gleanings from Foreign Papers.

FIRST PAGE.—*Pro-Slavery*: Mr. Haughton and Mrs. Dana. *Selections*: Slavery in the United States; Mexico and the United States; Slavery in America; Letter from James Haughton; The Rev. Dr. Marsh; The Rev. Dr. Patton. - *Communications*: Coloured Seamen — Their Character and Condition; Letter from the South.

SECOND PAGE.—Worcester County (Mass.) South Division Anti-Slavery Society; Letter from Henry Richard Crummell.

Married,

In this city, on the 8th ultimo, by the Rev. Orville Dewey, Mr. THOMAS D. LOVETT, of Beverly, Mass. to Miss SARAH FRANCES FOLGER, of Nantucket.

At Gardiner, Maine, on the 10th ultimo, Mr. RICHARD SULLIVAN, Jr. of Boston, to Miss HENRIETTA, daughter of Robert H. Gardiner, Esq.

In the Navy Yard Chapel, Brooklyn, N. Y. on the 2d ultimo, by the Rev. J. S. Stockbridge, U. S. N. Rev. CHARLES W. DENNISON to Miss MARY A. ANDREWS, both of Boston.

At Bradford, on the 2d ultimo, Mr. J. K. LUND, of Nashua, to Miss ELIZABETH, daughter of Weare Tappan, Esq.

Died,

At the Poor-house of Washington county, Pa. BOON BUCHANAN, aged 113 years, a coloured man, better known as "old booty." He was a waiter in the army at Braddock's defeat, in 1775.

In Cheshire, after a lingering indisposition, Honourable SAMUEL A. FOOTE, Ex-Governor of Connecticut.

In Milbury, (Mass.) July 26th, WILLIAM LLOYD, son of William H. and Almira B. Humphrey, aged ten months, and fourteen days.

"Go to thy rest my child,
Go to thy dreamless bed,
Gentle and undefiled,
With blessings on thy head;
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this fearful land,
Where flowers so quickly fade.

"Before thy heart might learn
In waywardness to stray,
Before thy feet could turn
The dark and downward way;
Ere sin might wound thy heart,
Or sorrow wake the tear,
Rise to thy home of rest
In yon celestial sphere."

[COMMUNICATED.

GENERAL INTELLIGENCE.

Foreign.

From the New York Tribune.

Answer of Mexico to our Overtures of Peace—Capture of Canales.

WASHINGTON, Sunday night.

The Union, on Saturday night, published a long article, from which the following are extracts:—"The Government of Mexico has determined to refer the President's overtures for negotiations for peace to the Constituent Congress of Mexico, which will assemble in the beginning of December, we believe. The more we see of Mexican Diplomacy, the more it is marked by procrastination; and the stronger we see the necessity of prosecuting the war with all our energies. Such, we cannot doubt, will be the course of the Administration."

The New Orleans Picayune, of September 20th, is informed that Canales, the Mexican Colonel, has been taken prisoner.

BALTIMORE, Monday night.

Gen. Kearney in Possession of Santa Fé.—The St. Louis Republican learns from a gentleman from Independence, that a traveller who had arrived there fell in with an express from Gen. Kearney. He has entered Santa Fé and taken possession of the country without opposition. Governor Armijo was still there.

Letter from the Rio Grande—Return of Volunteers—Movements of Gen. Taylor, &c.—The United States steamer Telegraph and the steamship James L. Day, arrived at New Orleans on the 18th instant, bringing advices from Port Lavacca to the 16th. The Picayune says the Telegraph brought 356 sick and discharged volunteers, of which she landed one company of Germans at Port Lavacca, and one company of Texans at Galveston, bringing the remainder, 200 to this city.

By this arrival we have news from Camargo to the 7th instant. Gen. Taylor had crossed the San Juan the day before and taken up his line of march for Seralvo on the morning of the 7th. The commands of Gen. Worth and Col. P. F. Smith, were stationed at the latter place awaiting the arrival of General Taylor. The whole force on the march to Monterey is estimated at about 12,000 men.

Gen. Patterson was left in command of all the volunteers from Camargo to the mouth of the Rio Grande, Gens. Butler and Quitman accompanying Gen. Taylor. He has prohibited any strangers from coming up the river, under instructions from Gen. Taylor. It was reported that Gen. Taylor would not proceed farther than Seralvo until he received farther orders from the Government.

An express was received at Camargo on the 5th instant from Gen. Worth, stating that he had obtained information that Gen. Ampudia had arrived at Monterey with about 3,000 troops, which would increase the force at that place to upwards of 4,000 men. Some doubts of the authenticity of this news were expressed at Matamoras, as we learn by letters we have received thence; but we see no reason to doubt it. The Mexican papers have announced that he had been appointed to the command of the "Army of the North," and uniformly mentioned Monterey as the point at which their troops were to be concentrated. One letter we have seen sets down the force with which Gen. Ampudia entered Monterey at from 5,000 to 10,000. It adds that he had issued a proclamation prohibiting all intercourse between the Mexicans and the American army under pain of death.

The Texas Advocate, of the 10th, says the Kentucky Regiment was ordered to Lavacca, so that by quartering near the bay the transportation of supplies may be saved. This is the regiment in which Cassius M. Clay and Thos. F. Marshall command companies.

The Delta says General Taylor, in his march, is prepared for any emergency, either an advance or a retreat. He permitted no soldier or officer to take more baggage with him than he can conveniently carry on his back. A number of steamers had reached Matamoros with the extra baggage, and the Quartel of the Zapadores was converted into a depot for it. All the supplies for the advancing army, so far, have been sent on by pack mules, and the General expects to have thirty days' provisions for twelve thousand men at Seralvo, when he reaches it. Notwithstanding the reports of the advance of a Mexican force, between San Luis Potosi and Saltillo, the General believes he can enter Monterey, and even Saltillo, without encountering any opposition. No troops were suffered to go, but such as were able and willing to stand the fatigues of a long march. This had the effect of reducing considerably the volunteer regiments: few of them exceeded five hundred strong—many of them numbered even less. These regiments are: one from Tennessee, one from Mississippi, one from Kentucky, one from Ohio, one from Texas, (Hays's,) the Baltimore battalion, a part of the Texan infantry, re-organized, and McCulloch's and Gillespie's Rangers.

A Point Isabel correspondent of the Delta says:—At last accounts, Taylor's Head-Quarters were at Seralvo, half way between Camargo and Monterey. Letters received from above, anticipate a desperate resistance at the latter place. The campaign has commenced in earnest.

Sickness among the Volunteers.—The New Orleans Delta learns by the late arrivals from the Rio Grande, that there were near six hundred sick volunteers in the hospitals at Camargo, and they were dying very fast. So many were sick, that it required nearly a whole regiment to attend to them. Those whom the Tennesseeans left behind, seemed to be particularly unfortunate, for they had to call on the Alabamans to attend the living, and bury the dead. As fast as these men get able to leave the hospital, they are discharged and sent home. In fact, Gen. Taylor shows a disposition to discharge all volunteers who are discontented, and wish to return to their homes. Though the number of patients in the hospital at —atamoras is larger than at Camargo, the mortality is greater at the latter place—three to one. Those who are unaccustomed to a Southern climate, when once prostrated by the fever, seldom regain their former strength on the Rio Grande: without a change of atmosphere, they die off quickly, else become so enfeebled that they are unable to help themselves. A person who has visited the hospitals at different posts, has said that if one-half of the Northern and Western volunteers who went to the Rio Grande are effective men on the 15th of October, it is more than he looks for.

General Items.

"Contented and Happy."—Fifteen Runaway Slaves.—We find the following in the Hagerstown Herald of Freedom of Tuesday morning:

Fifteen slaves, men and women, belonging to Messrs. Dall, Richards, the essrs. Clagetts, and Dr. Rench, absconded in a body on Saturday night last. They passed through Hagerstown about half-past ten o'clock in the night, on their way to Chambersburg mounted upon horses, with which they had provided themselves. We understand that nine of the fifteen runaways were arrested in the neighbourhood of Chambersburg—the other six are still at large.

More Runaways.—Four slaves, the property of our citizens, absconded night before last, as is supposed by means of the under-ground railway. Capt. Allen and another police officer left yesterday in pursuit: they took the northern route via Alton, through Illinois, as the one on which they would be most likely to intercept their flight.—*St. Louis New Era.*

Freeman's Case.—The Albany Evening Journal states that Mr. Justice Beardsley, after consultation with the Chief Justice, has allowed a writ of error, and directed a stay of execution in the case of Freeman.

Negro Stealers.—A company of slave stealers has been discovered in Marlboro' District, South Carolina, and a slave named Arthur has been tried and sentenced to be hung on the 2d of October. A white man named Carlisle has made important confessions, and a man named Wetherly, implicated by his testimony, has been committed for trial.

Professor Dew, of William and Mary College, Virginia, reached Paris a short time ago, and died the day after his arrival.

Slavery in Mississippi.—By a provision in the Constitution of Mississippi, the introduction of slaves into that State is prohibited after the present year. This prohibition extends not only to the introduction of slaves as merchandize, but settlers within the State cannot import them for their own use. This state of things induced the Legislature, at its last session, to authorize the people to vote on a proposition to change this provision. It excites general attention. The New Orleans Bulletin thinks the popular sentiment is against any change.—*Baltimore Visiter.*

The work of empanneling a jury to try *Armitage* and others engaged in the kidnapping of *Jerry Phinney*, was commenced yesterday afternoon and completed, we believe, this morning. Considerable difficulty was found in obtaining a jury who had not made up an opinion on the subject. The Court has decided to try all engaged in the transaction at once, although a motion for a seperate trial was preferred in behalf of *Mr.* Zinn, by his counsel, John Brough, Esq. The examination of witnesses has been commenced.—*Columbus (O.) State Journal, Sept.* 10.

Randolph's "John."—We are told by the Lynchburgh Virginian, that John, the well known and faithful servant of the late John Randolph, who, with the emancipated slaves of his master, went to Ohio, and were there treated by the citizens in a manner of which our readers have been apprized, has returned to Charlotte with the intention of petitioning the Legislature to allow him to remain in the Commonwealth. He says, they have no feeling for coloured people in Ohio, and, if the Legislature refuse to grant his petition, he will submit to the penalty of remaining and be sold as a slave—prefering this to enjoying freedom in a free State.

Synod of Genesee.—This body, composed of 150 ministers, and nearly the same number of churches, has under consideration a project for establishing a College in Western New-York, and the citizens of Alexander have offered to give $18,000 to have it located in their village. The Synod, at its last meeting, adopted resolutions against secret societies, declaring them to be wrong in principle, and urging the members of the church to keep aloof from them; also, a resolution approving the course of the General Assembly (United States) on Slavery.

E. M. S. Spencer was yesterday *acquitted* at Bergen of the murder of his wife, at Jersey city, last month. The Jury is understood to have originally stood, eleven for acquital, to one against it. The verdict is of course based on the presumption of insanity, hereditary in the family of the accused.

Spencer, we understand, was congratulated on his acquittal by the Court, the Jury, and the Bar, and departed last evening in the care of his uncle Joshua, the eminent Counsellor, who will place him in the State Lunatic Asylum, under the charge of Dr. Brigham.—*Tribune.*

Decamped.—Four negro men and boys, belonging to Messrs. Cuere & Goddin, ran away on Saturday night. They are supposed to have been piloted and persuaded off by abolition influence. Two or three of the police started yesterday morning for Alton, Illinois, in hot pursuit. Nearly every day slaves are leaving their masters, and the only preventive is to keep strict watch. The facilities afforded here for their escape have the effect to depreciate the value of this kind of property very much.—*St. Louis New Era.*

The Convict Freeman.—Mr. Seward's speech in defence of Freeman, the negro, lately convicted for several horrid murders near Auburn, has been published in a pamphlet form. We have not seen it, but have read with attention and interest copious extracts from it, published in the Albany Evening Journal, and the perusal has left upon our minds the impression, amounting almost to conviction, that, if Freeman shall be executed according to his sentence, such execution will amount to judicial murder. We do not belong to the anti-hanging school. We believe in both the justice and expediency of capital punishment, but we cannot think Freeman a responsible moral creature and as such liable to the extreme penalty for his acts.—*Buff. Com. Adv.*

Steam to Rio.—A regular line of steam communication between England and the Brazilian Empire, is about to be opened, by the sailing of the Antelope from Liverpool for Rio. She sails on the 10th of September.

The contract with the North American Mail Company for a weekly mail to Boston and New-York, has been confirmed by Parliament, and given to Mr. Cunard, notwithstanding the injurious effects to the Great Western Steamship Company.

Copper Mine in Rhode Island.—The Tower Hill Mining Company, is the name of a company which has been formed in Boston for the purpose of working a copper mine in Cumberland, in this State. The existence of copper ore in this vicinity has long been known, and the mine was opened and worked before the Revolutionary war, but has been for many years abandoned. About four thousand pounds of ore were taken from the shaft last week, and the best of it yields as largely as twenty per cent. of copper. A specimen of this ore has been left in our office, which has the appearance of being very rich. We hope that this attempt to develope the mineral resources of the State will be productive of advantage to the enterprising men who have undertaken it.—*Providence Journal.*

ACKNOWLEDGMENTS.

For the Standard—from Sept'r. 19, *to Sept'r.* 26, 1846.

J. Dunklee, & W. Patterson, Amherst, Mass.			$1 00
Eli Sawtell,	"	"	1 00
George N. Curtis, Stoughton,	"	"	1 00
Charles Roathe, Boston,	"	"	2 00
Avery Keep, West Brookfield,	"	"	1 00
John W. Fales,	"	"	1 00
Adeline Henshaw,	"	"	1 00
John Ludlees,	"	"	25
F. P. Taylor, Worcester,	"	"	1 00
F. C. Mansfield, Warren,	"	"	1 00
Charles L. Carter, Palmer Depot,			1 00
Elizabeth Chace, Valley Falls, R I			1 00
Joshua C. Thompson, Plympton, Mass			1 00
Nelson C. Curtis,	"	"	1 00
Cyrus Wright,	"	"	1 00
Stephen Phinney,	"	"	1 00
Daniel D. Wright,	"	"	1 00
Rev. W. R. Greene, Brookfield,	"		1 00
Luther Stowell, Jr.	"	"	1 00
Nathan Richardson, Warren,	"		1 00
Milton Blackmer, Mumfordville, N Y			1 00
W. H. Hanford, Scottville,	"		1 00
Dr. Haseltine, Henrietta,	"		1 00
E. Kirby,	"	"	1 00
Thayer Gauss, East Bloomfield,	"		1 00
Samuel Westfall,	"		1 00
Anson Walcott, North Bristol,	"		1 00
Hiram Livermore, Canandaigua,	"		1 00
John B. Brocklebank,	"		1 00
Lydia Cudworth, Manchester,	"		1 00
Wm. Lyman, West Gaines,	"		1 00
A. H. Stewart, Sherman, Ct.			25
Joseph Michaels, New-York,			50
Parthenia Buffington, Fall River, Mass			1 00
Earl Chace,	"	"	1 00
Josiah Wilcox, Middleport, N Y			1 00
Alvin Briggs, Eagle Harbor,	"		50
David P. Johnson,	"	"	1 00
William Closs, Medina,	"		1 00
Caroline L. Hawkins,	"		1 00
W. B. Shelly, West Gaines,	"		1 00
E. S. Wilder,	"	"	1 00
Sam'l Mosher, Brook's Grove,	"		1 00
Levi Laing, Waterloo,	"		1 00
Israel Lisk,	"	"	1 00
Joseph Willey,	"	"	1 00
Azaliah Schooley,	"	"	1 00
Webster Laing,	"	"	1 00
William Shotwell,	"	"	1 00
Reuben P. Mosher,	"	"	1 00
William A. Patrick, Warren, Mass			1 00
Eliza Ann Rice, W. Brookfield,	"		1 00
Edward Conant, E. Bridgewater,	"		1 00
Jonathan Davis, Berlin Mahoning county, O.			1 00
L. L. Thaxter, New-York,			1 00
Sydney Alcott, Manchester, Ct.			2 08
Joseph Cade,	"	"	4 00
			59 58
Total Amount,			$59.58

FRANCIS JACKSON, Treasurer.

NOTICES.

FRIENDS OF FREEDOM.

CHARLES LENOX REMOND and J. C. HATHAWAY will hold Anti-Slavery meetings as follows—

South Butler, Thursday, October 1, at 6 1-2 o'clock, p. m.
Sterling Centre, Friday, October, 2, at 6 1-2 o'clock, p. m.
Cato Four Corners, Saturday, October 3, at 6 1-2 o'clock, p. m.
Sennett, Sunday, October 4, at 2 and 6 1-2 o'clock, p. m.
Skaneateles, Tuesday, October 6, at 6 1-2 o'clock, p. m. and Wednesday, the 7, through the day and evening.
Moravia, Thursday, October 8, at 6 1-2 o'clock, p. m.
Northville, Saturday, October 10, at 6 1-2 o'clock, p. m.
" Sunday, October 11, at 2 and 6 1-2 o'clock p. m.
Ledyard, Monday, October, 12, at 6 1-2 o'clock, p. m.
Lavanna, Tuesday, " 13, " "
Genoa Five Corners, Thursday, October, 15, at 6 1-2 o'clock, p. m.
Lansingville, Friday, October 16, at 6 1-2 o, clock, p. m.
Ludlowville, Saturday, October 17, " "
" Sunday, October 18, at 2 and 6 1-2 o'clock, p. m.

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

At Rochester, on Christmas Week, 1846.

"Blessed ones! whom none on earth
Dare to wrench from home and hearth;
Ye whose hearts are sheltered well
By affection's holy spell,
Oh, forget not those, for whom
Life is naught but changeless gloom,
O'er whose days of cheerless sorrow,
Hope may paint no brighter morrow."

The time has passed by, to undertake to set forth the propriety and usefulness of Anti-Slavery Fairs, as an instrumentality in forwarding the cause in which we are engaged. Their efficacy and efficiency have been fully tried, and amply demonstrated. The benefits reflected upon those engaged in them, have been found to be, not among the least useful results. The sewing circle, the social meeting, the free exchange of thought, the awakening of interest, all tend to good.

It is found that we can only get good by doing good,—that we can only *truly* receive by giving, and that "to withhold more than is meet tendeth to poverty." We therefore, in behalf of the slave, make an appeal for aid to those who love Freedom, and hate Slavery,—who hold to Liberty and despise oppression,—with a confident assurance, that to those who appreciate the spirit and genius of the Anti-Slavery enterprise, the appeal will not be in vain.

OBJECTS OF THE FAIR.

The products of the Fair will be expended under the direction of the Board of Managers, in defraying the expenses of the Anti-Slavery agents, and in sustaining the National Anti-Slavery Standard. Any persons making contributions or donations, can have the amount expended in either specific manner which they may direct.

A commodious Hall will be procured, and the Fair opened on Christmas Eve, and continued until New Year's day. Addresses will be delivered through the week by the most eloquent friends of Freedom, who can be obtained. An Anti-Slavery Choir will be in attendance, to sing, in behalf of Liberty, songs appropriate to the cause and occasion.

In the name, then, of outraged humanity, imbruted and trampled upon,—in the name of prostrate manhood, scourged and bleeding,—in the name of God-like intellect, bedimmed and clouded,—in the name of anguished mothers, weeping and wailing,—in the name of little children, bound and fettered, sold and bartered, we ask every one to do something. The farmer can surely find something among his various productions to offer upon the altar, if his heart is in the work. All the productions of the dairy, poultry, and all the varieties of fruit, grain, and vegetables, will be needed. We ask the miller for his flour, the baker for aid in baking cake and crackers, and the mechanics for the products of their skill, in the shape of such neat, tasteful, and useful articles as their various handicrafts can furnish. The merchant for staple and fancy stuffs, such as we can work up into useful and attractive articles, for keepsakes, and friendly offerings, and while we are labouring, we remember that every stitch we take is a stitch in the shroud of Slavery, and that will make the labour light.

Don't let those who have nothing but money to give feel slighted, for that will not be refused, but will be more than doubled by the willing hand of industry.

Now, friends, we ask each and every one of you, by the regard you have for the happiness of your own hearthstones, by the religion which you profess, and the attributes of Him whom you worship, to become fellow-labourers with us in this holy cause.

Sarah R. Doty, Farmington.
Phebe Hathaway, "
Margaret Pryor, Waterloo.
Mary Ann McClintock,
Sarah E. Thayer, Poplar Ridge, Venis.
Sarah Jacobs, " "
Eliza M. Cooper, Williamson.
Sarah D. Fish, Sodus.
Sylvia Mead, Lockport.
Laura Murry, Darien.
Amy Post, Rochester.
Sarah A. Burtis, "
Abigail Bush, "
Elizabeth G. Curtis, "

Sarah Pugh, *Emma Parker*,
Theresa Hallowell, *Gertrude K. Burleigh*,
Sarah L. Child, *Hannah L. Stickney*,
Anna M. Hopper, *Mary T. Stickney*,
Margaret Griscom, *Emily Winslow*,
Sarah A. McKim, *Maria Davis*,
Amy Matilda Cassey, *Harriet D. Purvis*,
Paulina Wright, *Sarah L. Purvis*,
Janette Jackson, *Margaret Jones*,
Martha Carman, *Mary Grew*,
E. Carman, *Margaretta Forten*,
Clementine Green, *Mary Shaw*,
Huldah Justice, *Hester Reckless*,
Eliza V. Bias, *Esther Hogeland*,
Committee of Arrangements.

CIRCULAR.

Again we invite the co-operation of the Abolitionists of Pennsylvania, New Jersey, and Delaware, in our preparations, already commenced, for the Fair of 1846. We trust that our friends in town and country, will immediately begin, if they have not already done so, to make arrangements for working circles, &c. and enlist as many warm hearts and efficient hands as can be found in their respective neighborhoods. Our next Fair is to be held in a much larger Hall, than we have heretofore occupied, and it is our intention that it shall be in every respect greatly superior to former ones. To accomplish this, we must, *each and all*, be more diligent, more active in invention and execution, than heretofore. The cause demands new efforts, and whose heart does not respond to the call? Let each of us commence this work with a determination that the Fair *shall* be what we wish to make it. Let no suggestion be lost, let no inventive thought be rejected, which can be profitably applied in any department of the labor. Much depends on the *variety* of the collection, and the skill and taste of all may here find ample room for profitable exercise. And the usual articles of needlework will be in demand, and a much larger supply than heretofore of the products of the garden, the dairy, and the farm. We wish to fill one table with specimens of Natural History in every variety, and another with pot flowers. Will the friends in the country prepare these for the occasion? Let all who have beautiful flowers of any kind, plant cuttings from them now, and, if properly trained, they will probably be ready for us in December next.

Your past experience and observation, dear friends, diminishes the necessity of suggestions from us. What we would most urgently press upon you is, that the work of preparation be commenced *immediately*, and continued diligently. We shall be glad to communicate with any circle or individual, who may wish for consultation with us respecting the Fair, and shall be happy to receive friendly suggestion from any quarter.

Sarah Pugh, *Emma Parker*,
Theresa Hallowell, *Gertrude K. Burleigh*,
Sarah L. Child, *Hannah L. Stickney*,
Anna M. Hopper, *Mary T.

Poetry.

From the New-York Morning News.

SONG OF THE ARTISAN.

BY THOMAS DUNN ENGLISH.

Sing, comrades, sing!
We are part of the State, who labour,
As well as our wealthy neighbour,
And each, in his sphere, a king.
We laugh when the rich men mention
Their wonderful condescension,
In taking our hands with dainty grips,
Undaunted by labour's grime,
And giving us love, on their lying lips,
About the election time.

Sing, comrades, sing!
We are part of the State, who labour,
As well as our wealthy neighbour,
And each, in his sphere, a king.

Sing, comrades, sing!
Not alone at the workshop's clamour,
When wielding the saw and hammer,
Is each of us here, a king,
For as part of our noble nation,
We stand in a glorious station,
And learn to think, at every clink,
Whatever the fools may say,
We are bound to the State with a golden link,
And force it on its way.

Sing, comrades, sing!
We are part of the State, who labour,
As well as our wealthy neighbour,
And each, in his sphere, a king.

Sing, comrades, sing!
We are lords of a mighty nation,
Her glory is our creation,
And each is as high as a king.
For we set the STATE in motion,
As kings do over the ocean;
And in never a deed may our rulers speed,
Till we say how and when—
For we feel in our power and purpose strong,
And we know that we are men.

Sing, comrades, sing!
We are part of the State, who labour,
As well as our wealthy neighbour,
And each, in his sphere, a king.

Punch, who laughs at all shams, but whose laughs are always on the side of the right, thus sings of the late attempt to protect the West India sugar interest on the plea of Anti-Slavery:

THE ANTI-SLAVERY HANNIBAL.

SCENE—A Dining-room, with a very well-spread table. Present, HANNIBAL and Friend.

What! let in slave-grown Muscovados!
Help Brazil of her sugar to rid!
What! give way to Free-trade bravados!
No! WILBERFORCE, CLARKSON, forbid!
I'd not touch such a sweet'ner accursed,
Though it cost but this penny a pound—
(*And* HANNIBAL *flourish'd his copper,*
Dug in Cuba, by slaves, from the ground.)

To wormwood 't would turn in my cobbler,
To gall it would change in my tea;
For a conjuror, potent as DOBLER,
Is the spirit of hu-man-i-tie!
Ere my babes should suck lolly-pops, slave-grown,
I 'd hang them all up, Sir, in that—
(*And* HANNIBAL *fingered heroic,*
His slave-grown, sea-island cravat.)

No, no; at my table you 're safe, Sir,
From all fruit of the negro's despair—
But, bless me! amidst all this talking,
You eat nothing at all, I declare!
Pray, *do* try that curry—for boiling
The rice I 've a plan of my own:—
(*And* HANNIBAL *gulped down a spoonful,*
'T was the best Carolina—slave-grown.)

What? you really have finish'd your dinner!
I can answer for that Curacoa;
From a friend, a great Rotterdam merchant—
Slave-grown?—Oh, how can you talk so?
You shock me! I must have some coffee,
For the nerves 't is a famous resource—
(*And* HANNIBAL *Swallow'd his Mocha,*
'T was slave-raised, Brazilian of course.)

And now, as my wife's down at Brighton,
And yours *hors de combat*, old boy,
We 'll make it a bachelor's dinner— [*of cigars.*
'T is a treat we dont often enjoy, [*Brings out a box*
There! Puros! Direct from Havana!
You may wink, but I tell you they are—
(*And* HANNIBAL *straight disappear'd*
'Neath the cloud of a slave-grown cigar!)

From the Toesin.

A HOME FOR ALL.

If unto industry and worth,
But poverty pertains by right,
If to the drones belong the earth,
Why not also the air and light?
To carry out the rule of wrong,
The sun, and moon, and stars as well
Unto the privileged belong,
River and sea, to hold or sell!

Not one, but all God's gifts, should be
Held by the favoured of our kind!
A glorious monopoly,
Of light, and earth, and wave, and wind!
Why should the landless wretch exist,
If heaven this goodly earth designed
But for the blest monopolist?—
Why has he taste, and sight, and mind?

If destined but to till the soil
He has no right to call his own—
If, as a hireling he must toil,
Or tenant of a haughty drone,
Why was he formed a man,—erect!—
Made in the image of his God!—
Furnished with glorious intellect!
And soul that loathes the yoke and rod.

A drudge upon the common loam,
In all except the name, a *slave!*
No sacred spot to call his home!—
Save in that narrow slip, the grave.
Just God! and must it always be?
Must millions of our race remain,
Victims of vile monopoly—
The dupes and tools of Mammon's train?

VIRTUE.

OLD POEM. BY GEORGE HERBERT.

Sweet day, so cool—so calm—so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night—
For thou must die.

Sweet rose, whose hue, angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Sweet Spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.

Miscellany.

MEMORIAL.

The following memorial, we understand, has had an extensive circulation through this State, though we have never heard of it in the Convention. We find it in a number of the Albany Patriot, for which we are indebted to a friend:

To the Honourable the Members of the Constitutional Convention of the State of New-York:

Your memorialists, inhabitants of the city of Albany, respectfully represent:

That the present Constitution of this State is blemished in two respects—by restrictions, unjust, injurious, and contrary to its otherwise generally equitable intent and provisions: these are the ineligibility of clergymen to office, and the disfranchisement of the female half of community.

1st. The ineligibility of clergymen. The IV. section of the VII. article of the Constitution prohibits priests and ministers of the Gospel from holding any civil or military office in the State: thus constituting a direct interference, on the part of the State, in religious matters, and disfranchising a numerous, respectable, and talented body of citizens, on account of their religious character: the people being also deprived of their services in any civil station, and thus declared incompetent to determine the capabilities and qualifications of their own agents or officers.

To show how superfluous, at least, is this exclusion, we need only advert to the fact, that the Constitution of the United States, and those of three-fourths of the separate States, acknowledge no such prohibition; and they have existed a sufficient length of time to have had the principle fully tested; yet we believe that there is no instance on record, of any improper interference by the Church in State matters on this account, nor of these States, or the United States, having suffered any detriment, on account of their fairness in permitting all their citizens to enjoy their just rights and equal privileges.

2d. The disfranchisement of females. Agreeably to our Declaration of Independence, on which is based the Constitution of the United States and the several States, it is a self-evident truth, "that all men are created equal, and endowed with the inalienable rights of life, liberty, and the pursuit of happiness: that to secure these rights, Governments are instituted among men, deriving their powers from the just consent of the governed." Beyond any cavil, the term "men" is here used in the generic sense in which all lexicographers and naturalists define it, as including the human race or family, and we confidently submit that all laws or usages depriving women of their natural, civil, or political rights, are a direct denial and violation of this moral truism. For when, where, or how, have the females given their just consent to the laws by which they are governed? The great author of nature, by creating a difference of sex, has created no difference in human rights. According to the first chapter of Genesis, "God created man in his own image, in the image of God created he him, male and female created he them," (not rulers and subjects,) thus asserting that the female also was created in the image of God. This text clearly proves our position.

Mankind or human beings are possessed of three distinctive constituent faculties—the intellectual, the moral, and the physical; in both sexes these faculties are developed by nature essentially alike in quality, and if in the sexes they differ in degree, it arises rather from the force of unequal education, legal disfranchisement, and prejudicial customs, than from injustice in nature. Even admitting, for argument's sake, that the females are the weaker sex, still that constitutes no justification for depriving them of their natural rights; but on the contrary, full half of the female sex, in reality, possess these faculties in a higher degree, have more intelligence, more moral and physical power, and are superiour to the one-half of the males, who possess them in a lower degree; if, therefore, political privileges are to depend upon the pre-eminence of these faculties, let the weaker half of the males be disfranchised, and their privileges be conferred on the superiour half of the females.

We may here briefly examine the nature of these three faculties.

1st. The intellect. "It is said," as E. P. Hurlbut justly remarks, "that it appears from woman's mental constitution, that she is ordained to be subordinate to man. This argument, extended a little further, would defeat all human liberty; Slavery could be vindicated and upheld wherever it should appear the master had the superiour mental organization: the principle would give the power of government to a select few with the best-endowed minds, and exclude the great mass of the people from any participation in the affairs of the State; it would utterly subvert the principles of republicanism. The same reasons which operate to establish self-government for the mass of mankind, seem also to establish the right of women to be represented in the councils of State."

2d. The moral faculty. If the mental and bodily strength of women be supposed to be less than that of man, her moral sensibility and conscientiousness have generally been conceded to be greater, which alone would be an imperative reason why she should be allowed all her legal and political rights, in order to bring these noble powers into action. History abounds with instances where her moral energy has thus triumphed; we will but glance at a few. By the intercessions of Esther, the Queen, with King Ahasuerus, the captive Jews were delivered from their enemies. In like manner, Valeria and the women of Rome rescued the republic from Coriolanus and the Volscians, which the Roman senators and ministers had in vain attempted. The firmness of Queen Isabella enabled Columbus to present a new world to the old, and change the destinies of both. Catharine the First, by her address and patriotism, effected the treaty of Pruth, and saved the Russian army and empire. Mary W. Montague, by introducing inoculation from the East into Europe, saved the health and lives of millions, having first tried it on her own child. Madame Tallien, from her solitary dungeon, inspired the men of France with the energy to divert the guillotine from the wholesale slaughter of virtuous citizens, to the necks of its misguided rulers; and recently, when the monument of Bunker Hill had for years been languishing in premature dilapidation, the ladies of Boston, by a single effort, furnished the complement and the cap-stone.

3d. The physical power. Bodily strength is an inferiour element or principle in the economy of a free and civilized Government. If the assumed argument, that the superiority of bodily strength alone, on the part of males, should confer exclusive political rights, be valid, then why should not the toiling brutes, who have greater strength than man, be invested with political rights? How preposterous would be the idea, to carry out this rule, that the stronger ox or horse ought to have, on account of the superiour power of their bones and muscles, eight or ten votes each! All the bodily strength literally requisite to exercise the elective franchise, is just so much as is necessary to enable the voter to drop a slip of paper two inches long, and one inch wide, into a ballot box. This we have seen repeatedly exemplified in the cases of invalids brought in carriages to the polls, and unfortunately it has been but too commonly illustrated in person by wretched inebriates.

The violation of the political maxim, that taxation and representation should go hand in hand, was judged by the fathers of this republic to be an adequate and imperative reason for forever discarding all loyalty and allegiance to their parent country; but in what legitimate manner, or in what degree, is the property of the female portion of this State represented? In the city of Albany more than one widowed lady could be named, who is individually possessed of a larger amount of property than one thousand of the male electors of limited pecuniary means, by whose suffrages are elected those representatives that decide the taxation, and all the other legal regulations of her whole estate, as well as of her personal rights.

It has been argued by some, that the domestic duties of wives and mothers being allotted to women, they should, therefore, be excluded from all participation in the interest or affairs of the State or Commonwealth of which they form a constituent and essential portion—in other words, that because nature has imposed upon females the heavy burden and charge of nursing and rearing the tender youth of both sexes, of whom the whole human family is to be composed, therefore, in reward for their devotion and care, the male portion shall monopolize all their legal, civil, and political rights, and all the influence and power resulting therefrom. It appears, however, from our censuses, that about two-fifths of the females during their marriageable age, are in a state of celibacy, by far the larger part of these are over twenty-one years of age. We cannot but deem it inconsistent with justice and reason, that so large a portion of our fellow human beings, on whom, as such, their legal and moral responsibilities fully rest, should in the eye of impartial legislation, or even common humanity, be deemed and held as chattels and personal effects, as far as their rights are concerned, merely because they once had entered or may be liable to enter the holy bonds of matrimony. But we cannot with sincerity admit the force of the argument of inconvenience, and that a woman should be deprived of any of her rights on account of her forming the marriage contract. Life as well as property is extremely precarious; the head and support of the family is liable to be taken away; will it then be argued that the widow and her daughters, suddenly thrown into the vale of adversity, will be less exposed to the dangers and temptations of want, because being destitute of civil rights, they are without the knowledge and habits of business, which the exercise of these would have imparted? Sickness and peculiar domestic duties may indeed occasionally prevent the attention of women to public affairs, but this plea of inconvenience will apply equally to men; sea-faring men, boatmen on rivers and canals, soldiers, physicians, men engaged in active business, cultivators of the soil, and indeed all classes, except "loafers," do at times find it quite inconvenient to attend the polls, or accept of civil offices; shall they, therefore, be deprived of the privileges of citizenship? Married women find time to attend to their religious worship, and are assiduous and efficient labourers in the various benevolent and philanthropic movements of the day. In their new sphere of action, when invested with civil rights, let us not doubt that they will find leisure and opportunity to acquit themselves of their new duties with satisfaction and advantage both to themselves and to the community. Of course there will be no compulsion, and to most public offices they would not be appointed, except in case of pre-eminent fitness and ability, but their right of representation is of inappreciable value.

The exercise of political rights and privileges exalts and improves humanity. A slave has not the elevated character, independent spirit, or cultivated mind, that he would possess if he were a freeman. The conferring of the fundamental rights of human nature on females will create a corresponding improvement in their character and condition. The object of their existence being raised higher in the scale of humanity, would naturally advance their usefulness and happiness. The novelty of this innovation would be only ephemeral—its benefits permanent and progressive.

But if the allowing their simple civil rights to females be considered too sudden an advance for the spirit of the times, we would petition that the amendment of the Constitution secure to the married women of this State the interest, use, and control of their own property, subject to the same restrictions and liabilities as that of the married men. Louisiana, which follows the French code, was the first State in the Union to guaranty to married women their own property; some of the other States have since gradually done likewise, and others have agitated the subject with good prospects of success. In 1844 a bill, (No. 263,) with amendments, passed the House of Assembly, and was sent to the Senate, but too late in the session for their concurrence. This amendment ought to allow women who are possessed of a certain amount of property, (say $250,) to be entitled to the right of suffrage. Under the original Constitution of this State, the coloured men possessed the same rights as the whites, and by the present Constitution, those who own $250 in real estate are entitled to vote. We do not believe that this privilege has been abused, nor do we feel willing to suppose that the mothers, sisters, wives, and daughters of the freemen of the State of New-York will exercise legal and political rights with less ability and discretion than the citizens of colour. We are willing that the subject of Constitutional restriction on the natural rights of any of the inhabitants of this great State, should be submitted to the ballot of the good people thereof, trusting that with "Liberty and Justice," as the guardians of her escutcheon, "Excelsior" her watchword, and her emblem the aspiring Sun, she may become the light and guide of all her sister States of the Union. The Constitution of the United States does not prohibit females from voting or holding such offices as their fellow-citizens may think proper to confer on them; and to their credit it has been stated, that in no instance have the ladies appointed under the post-office department betrayed the integrity of their trust. The post-mistresses have not been the defaulters. And notwithstanding their legal disabilities, and the consequent depressing circumstances and prejudices, we see women engaged as conductors of academies, large boarding houses, periodical, and other publications, as lecturers, and in the various arduous departments of business, without overstepping feminine propriety, and with a sagacity and energy that might well be envied and imitated by many of their competitors of the stronger sex. The religious societies of the Friends and Baptists make no distinction in the rights and privileges of their members of both sexes. And if this equality has for generations operated well in the secular affairs of the Church, why should it not be adopted in the State?

The theme, however, in its magnitude and diversity of views, seems to be almost boundless. In their support and confirmation, did time allow, we could adduce authorities both numerous and decisive, from statesmen, divines, philosophers, and philanthropists, of the clearest heads and the purest hearts, as well as from the brightest minds of the sex for whom we plead. But without further trespassing on your valuable time, your memorialists, asking for no privileges which they do not fully concede to all others, respectfully petition your honourable body to abrogate the 4th section, 7th article, of the present Constitution, restricting the eligibility of clergymen; and waiving all pretence to the fashionable magnanimity and generosity so usually lavished on the "fair sex," we feel both constrained and justified in bringing this subject of their equal rights under your notice, and in entreating and urging your honourable body not to allow the present golden opportunity to do great good and no harm, to be lost. We petition you merely to include the female sex in the Amendment No. II. second paragraph, of the present Constitution, and submit the change as a separate amendment to the ballot of the people, confidently trusting that as fathers, brothers, sons, husbands, guardians, Christians, and as MEN, they will vote to restore to the injured half of the human family those plain, natural, legal rights, which will enable them to elevate their sex to a state of much greater utility, independence, and happiness, than their present one, and which, from the inherent laws of equity, sympathy, and intimate association, must inevitably be thus reciprocated on the male citizens themselves.

All of which is respectfully submitted.

From the London Universe.

METROPOLITAN SUPERSTITION IN 1846.

A petition to Almighty GOD, for the removal of SATAN from the earth, lies here for signature! Such was the startling announcement which met our eye as we passed, some two years ago, through a populous part of this metropolis. It was a large placard, placed conspicuously in the shop of a tradesman. We entered the house, saw the petition, examined the roll of the petitioners' names, and found that they then exceeded 24,000!

We were urged to attach our signature. We inquired what use they intended to make of the petition—to whom they proposed to transmit it—by what mode they could secure its safe conveyance; and not having been satisfied on these and kindred topics, we took leave to decline the urgent request.

Some days ago we revisited this house; as we had conclusive evidence that SATAN has not been removed from the earth, we concluded either that the petition had failed in its prayer, or, as we deemed more probable, that it had not reached its destination. We found that the worthy tradesman had removed, and having ascertained his new address, we resolved to pay him a visit. We easily found him, and were glad to perceive, that, though the petition had not been successful, he had greatly improved his situation. The petition is still there, and a placard, somewhat modified, still adorns his shop. We obtained a copy from the "good woman" of the house, who, in passing, we may remark, is an authoress; and we cannot refrain from presenting it to our readers. Here is a correct copy:

"O God, most Holy, Holy, Holy, Blessed and Glorious Trinity, be pleased to hear my prayer and supplication in the behalf of these thy people that are assembled together. Be pleased to illuminate their understandings, and remove the veil of darkness that has so long stood between us, thy people; who have signed for thy coming and for Satan's destruction, and thy blessed and glorious kingdom to come, and thy will be done on earth as it is in Heaven.

"O, blessed Lord and Saviour, thou did set bounds for Satan, through thy honoured servant Joanna; that if he broke the bounds in any, by temptation within or persecution without, he should lose his power and reign before the end of the six thousand years. O Lord, behold the havoc he hath made amongst thy people. O Lord, avenge our injured cause, or no flesh can be saved. According to thine own words in the Gospel, O, blessed Lord, in the bitterness of my soul do I cry unto thee, that thou wouldest reveal thyself unto us, and decide this great contention. Thou hast counselled us to cast all on Satan, and direful experience has caused us so to do, for he has come to thy people as an angel of light, saying that he is the Christ, or he is the character, or he is the woman; causing thy people to err, or this or that is the child or children. O Lord, I beseech thee of thy great goodness to show the true mother, and no longer let the child be divided by the false one, for thy mercy's sake. O Lord, hear our prayers. O Lord, I beseech thee let this day decide this great cause, and remove the stumbling block out of the way, for thy mercy's sake. Let it be known throughout all the camp of Israel that thou art risen indeed, to conquer sin, death, hell, and the grave; then all the earth shall praise thee, from the rising of the sun to the going down of the same. Maintain thine own cause, for thine own honour and good name. Let not the heathen say, where is their God in whom they have trusted? We have waited for thy salvation, O, God; O, come quickly, and deliver thy groaning creation that has so long laid under the tyranny of Satan, that usurper. We are weary of his heavy yoke; away with him, away with him, away with him from the earth; and every soul will say the same when they have proved the Saviour's fame. O Lord, thou knowest that I am not come before thee with a double heart or feigned lips. O, what shall I say unto thee to constrain thee to take up thy abode in me, and take full possession of my heart. O Lord, I claim it at thy gracious hand, that thou wilt for me the trial stand, and bring the traitor to his cross, and let him perish with his dross. O Lord we are not come to plead for what thou hast not promised to our forefathers, Adam and Eve, and hath continued thy blessed word to all the patriarchs, prophets, and apostles throughout thy holy word, for comfort and consolation to us thy promised seed, who believe the fulfilment of thy promises. Thou hast said in thy word to thy handmaid, Joanna, it is they that do in faith appear. Lord, I believe thy word is yea and amen. Thou art not a man to lie, nor the son of man to waver. O, let this petition reach thy throne, and come up before thee as our evening sacrifice, acceptable in thy sight, O Lord. I shall not be heard for my much speaking, but from the abundance of the heart the mouth speaketh. O Lord, it appeareth to thy handmaid, that we are come to the Red Sea; O, let the spiritual Moses appear to command thy children to cross, that we may reach the promised land, and there rejoice to see the foe to fall, who by disguise has conquered all. But now we hope the strong man is at hand, that will confound in every sound. O Lord, my soul crieth for vengeance from the ground. My soul had well nigh slipped, but glory be to thy holy name, thou hast held me up to praise thy holy name. O, send me not empty away, but give me the request of my heart. O Lord, thou didst not refuse to bear the blame that man cast on thee; now, O Lord, I beseech thee let Satan bear the blame the woman cast on he. Thou hast tried man and proved he is dead to knowledge, as thou pronounced him after the fall. And now, dear Lord, I pray thee restore us from the fall. O Lord, thou art just to cast him from the earth, and bring to man a second birth. Even so, come, Lord Jesus Christ; O, come quickly, Amen and Amen.

"Revelations, chap. 22, verse 14.—Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

"Further particulars will be given at the Royal Lodge, 15, Cross street, Newington-butts, where the Prayer lies for signing.—April 30th, 1846.

"Already signed 64,910."

And now, by how many is it signed? By more than 80,000, men and women! Such is London—the metropolis of England—of Europe—of the world, in the year of grace, 1846!

The moral reflections to which this fact will give rise we must afterwards explain.

From Chambers's Edinburgh Journal.

WHITE AND BROWN BREAD.

Several years ago, we threw out the surmise that the separation of the white from the brown parts of wheat grain was likely to be baneful to health. We proceeded upon theoretical grounds, believing Providence must have contemplated our using the entire grain, and not a portion only, selected by means of a nicely-arranged machinery. It struck us forcibly, that to go on, for a long course of years, thus using a kind of food different from what nature designed, could not fail to be attended with bad consequences. We have since learned that our views have some recognized support in science. The following paragraph from a recent pamphlet, will at once serve to keep the subject alive in the minds of our readers, and explain the actual grounds on which the separation of flour is detrimental:

"The general belief," says the writer, "is, that bread made with the finest flour is the best, and that whiteness is the proof of its quality; but both these opinions are popular errours. The whiteness may be, and generally is, communicated by alum, to the injury of the consumer; and it is known by men of science that the bread of unrefined flour will sustain life, while that made with the refined will not. Keep a man on brown bread and water, and he will live and enjoy good health; give him white bread and water only, and he will gradually sicken and die. The meal of which the first is made contains all the ingredients necessary to the composition of nourishment of the various structure composing our bodies. Some of these ingredients are removed by the miller in his efforts to please the public; so that fine flour, instead of being better than the meal, is the least nourishing; and to make the case worse, it is also the most difficult of digestion. The loss is, therefore, in all respects a waste; and it seems desirable that the admirers of white bread (but especially the poor) should be made acquainted with these truths, and brought to inquire whether they do not purchase at too dear a rate the privilege of indulging in the use of it. The unwise preference given so universally to white bread, led to the pernicious practice of mixing alum with the flour, and this again to all sorts of adulterations and impositions; for it enabled bakers, who were so disposed, by adding more and more alum, to make bread made from flour of an inferiour grain, look like the best or most costly, and to dispose of it accordingly; at once defrauding the purchaser, and tampering with his health. Among the matters removed by the miller are the large saline substances, which are indispensable to the growth of the bones and teeth, and are required, although in a less degree, for daily repair. Brown bread should, therefore, be given to nurses, and to the young or the growing, and should be preferred by all, of whatever age, whose bones show a tendency to bend, or who have weak teeth. It is believed that brown bread will generally be found the best by all persons having sluggish bowels and stomachs equal to the digestion of the bran. But with some it will disagree; for it is too exciting to irritable bowels, and is dissolved with difficulty in some stomachs. When this happens, the bran should be removed, either wholly or in part; and by such means the bread may be adapted with the greatest ease, to all habits and all constitutions."

Mr. Smith, in his late remarkable work on Fruits and Farinacea as the food of man, gives some illustrations of this doctrine. "Bulk," he says, "is nearly as necessary to the articles of diet as the nutrient principle. They should be so managed that one will be in proportion to the other. Too highly nutritive diet is probably as fatal to the prolongation of life and health, as that which contains an insufficient quantity of nourishment. It is a matter of common remark among old whalemen, that, during their long voyages, the coarser their bread the better their health. 'I have followed the seas for thirty-five years,' said an intelligent sea captain to Mr. Graham, 'and I have been in almost every part of the globe; and have always found that the coarsest pilot-bread, which contains a considerable portion of bran, is decidedly the healthiest for my men.' 'I am convinced, from my experience,' says another captain, 'that bread made of the unbolted wheat meal is far more wholesome than that made of the best superfine flour—the latter always tending to produce constipation.' Captain Dexter, of the ship Isis, belonging to Providence, arrived from China in December, 1804. He has been about one hundred and ninety days on the passage. The sea-bread, which constituted the principle article of food for his men, was made of the best superfine flour. He had not been long at sea before his men began to complain of langour, loss of appetite, and debility. The difficulties continued to increase during the whole voyage; and several of the hands died on the passage of debility and inanition. The ship was obliged to come to an anchor about thirty miles below Providence; and such was the debility of the men on board, that they were not able to get the ship under weigh again, and the owners were under the necessity of sending men down from Providence to work her up. When she arrived, the owners asked Captain Dexter what was the cause of the sickness of his men. He replied, 'The bread was too good.'"

From the Berlin Universal Ecclesiastical Journal.

EXTRACTS FROM GERMAN ECCLESIASTICAL AND LITERARY JOURNALS.

Foreigners usually designate Wirtemberg as the land of sects; but though it cannot be denied that many sects have there originated, or, at least, found support, this is a matter less serious than it might be elsewhere, partly because the ecclesiastical authorities there have less frequently been betrayed into acts contrary to liberty of conscience, partly because the religious communities of Wirtemberg have always retained a certain rational and Christian spirit, leading them to appropriate what is true and useful, and detect and discard errour and deception. This has been shown, during the last few years, with respect to the Methodists, the Swedenborgians, and the Anabaptists, and will, no doubt, be manifested with regard to that sect of dissenters who have recently made themselves conspicuous, under the name of the New Church, or the Apostolic Catholics. The founders of this sect were, the late Rev. Ignatius Lindl, of Elberfeld, and the button-maker, Jacob Wurz, of Basle. With respect to Lindl, it is well known, that so long as he remained a Catholic priest in Bavaria, (from 1812 to 1820,) his stirring discourses were extremely popular with both Protestants and Catholics, till he at length emigrated, with some of his followers, to Southern Russia. Here he was at first protected by Alexander, but gave so much offence, by his singular attempts to amalgamate Catholicism and Protestantism, that he was compelled to quit Russia. He then attached himself decidedly to the Evangelical Church, was appointed preacher in Wupperthal, and was even proposed as pastor at Kornthal. The inhabitants, however, during his probatory visit, becoming better aware of his character, the invitation was dropped. He, indeed, wandered more and more from the simple doctrines of the Gospel, adopted a half-Catholic mysticism, grew more and more bitter against the Evangelical Church, and abandoned himself so far to apocalyptic visions, that his followers, if not himself, believed him to be one of the two witnesses in Revelations. Jacob Wurz was originally employed in a silk-manufactory at Basle; he always showed a tendency to fanaticism, increased by his weak constitution. As early as the year 1822, he excited much attention by the revelations which he professed to have received, and connected himself with certain sectarians in the canton of Aargau, who called themselves Gabrielites, because they declared that they received revelations from the angel Gabriel. Through this connection, he became intimate with Prof. Sachenal, of Basle, a rich and influential patron of the marvellous. The latter improved the style of the uncultivated artisan's revelations, received him into his house, and at his table, and so far improved his pecuniary circumstances that he was able to provide separate board and maintenance for his wife, who, though with no feelings of hostility, lived apart from him. Through this Wurz, the parent congregation of the New Church was founded at Basle. Many natives of Wirtemberg became members, chiefly those who had previously joined almost every sect, without persevering in their attachment to any. Among them is the former vine-dresser, now miller, Johann Knaux, of Grunbach. This man, from his youth, had been a frequenter of private religious meetings; but instead of improving these opportunities for his own edification, he was always desirous of being distinguished above others, while his litigious spirit rendered the society by no means disposed to choose him as their leader. He therefore sought admission into other sects,—first, among the original Separatists,—then ran the round of the Michelians, the Baptists, the Methodists,—allied himself with the travelling preacher, G. Werner,—read Swedenborg's works,—entered into Lindl's visions,—and finally allied himself to Wurz. He had not, for some time, attended church regularly, but went to receive the sacrament, though without preparatory confession. For a year and a half, however, both he and his wife have entirely avoided the church. The sect does not profess to aim at making proselytes, but zealously distributes Lindl's "New Church, or the Revived Apostolic Church, under the Third Œconomy of God,"—and Wurz's "Views Beyond the Grave," and "Reasons for Quitting the Old Church." The meetings at Grunbach are held in the mill, under Knaux's superintendence. As among the Quakers, there is no singing, which this sect considers unholy, and the prayer is said to be silent; yet they have forms of prayer prescribed by Wurz, with responses. Both at home and in their assemblies they pray before a crucifix. The notion of their assembling in the open air appears to be an errour. Knaux has once performed a christening; the form which he employed contained the Apostles' creed, and differed from that of the Church in no essential particular, except that the sponsors replied only with Amen. Those who enter into the sect are required to sign their names several times, and the Lord's Supper is partaken of with them. A constant correspondence is carried on with Wurz, whom the members call their father and high-priest, and not a week passes without a voluminous letter from him. He sends revelations, and writes to the members individually; they, in turn, send him reports of whatever occurs; so that he conducts the whole, receives new members, excludes such as are thought unworthy, &c. His adherents visit each other constantly, and have always friends with them. As these proceedings are rather expensive, they have given up contributing to impious, &c. Wurz is, besides, by no means favourable to missions, regarding the Missionary Society at Baile as his greatest enemy. With respect to doctrine, they maintain that it is now a time of separation, and that the Lord is gathering to himself a chosen Church. To the reformation they attach little importance, and think that Luther committed many errours. They wish to restore many Catholic observances; for instance, the adoration of the Virgin, the use of crucifixes and tapers in their devotions, the doctrine of Purgatory, &c. They have also many peculiar notions respecting the Kingdom of God, the inhabitants of the stars, &c. They formerly held Napoleon to be the Anti-Christ, and expected his resurrection; this notion they have lately abandoned. They frequently name a period, at the end of one, two, or several years, when the community are to assemble in the Holy Land. They maintain, that whatever happens was foretold, by Wurz, and do not allow themselves to be undeceived by the failure of many of his prophecies. In their way of life, they seclude themselves more and more from others, even from those who are most nearly connected with them. They say that such intercourse, unless absolutely necessary, is forbidden them. They take no part in family festivals, even of a religious nature. This exclusiveness goes so far, that even among the members a distinction is made between the novices and the initiated.

From the Medical Journal.

LABOURING TOO MUCH.

People do not have relaxation enough in New-England. They too generally have a care-worn expression, from infancy to age; and the fact cannot be denied, that anxiety is a weariness to the flesh. We are all utilitarians in this country, especially in the Northern States, hardly affording ourselves opportunity for eating or sleeping in the manner which nature demands—for she can only conduct her chemical operations properly, and re-adjust the deranged vital machinery, while we are quietly slumbering. We recruit ourselves and grow fat during a refreshing nap—but exhaust the system, both physically and mentally, in pursuing to excess the ordinary round of every-day business. "All work and no play makes Jack a dull boy," is a proverb based on a profound knowledge of the laws of our being.

Females, in New-England, are worse off than the other sex in the deprivation of out-of-door relaxation, as custom has made it vulgar to breathe the fresh air of Heaven, unless it is done in a very lady-like manner. Hence they make feeble mothers—look thin, sallow, lank, and die by thousands, prematurely, of diseases that never would have been developed had there been less education of the mind, and more of the body, in girlhood.

A sad mistake is produced by a too implicit belief in the adage that "time is money," since the first object of pursuit is, in consequence, made to be cash. Those who attempt to rest reasonably from their labours, at proper periods, are either afraid of not having enough, or are perpetually reminded that idleness ends in want. So the shuttle flies faster than it ought to go; the farmer cheats himself out of all that is worth having, health, by denying himself and his boys a holiday, because time is money, and example is everything; merchants in cities toil for the immediate benefit of thieves and paupers—paying taxes in proportion to their income—and leave the world unsatisfied, having never found themselves ready to rest and take comfort. We work too much and too long in New-England.

GLEANINGS FROM FOREIGN PAPERS.

PROSPECTS OF THE GERMAN REFORMATON.—The man of most eminence in the Catholic Church for learning and talents, who had joined the German Catholic party, was Dr. Theiner, who subsequently undertook the charge of a large congregation in Breslau, where the adherents are numerous. But one of the last numbers of the *Zeitung* informs us that he has withdrawn his connection with the party; and the immediate cause assigned is the conduct of Ronge, and the kind of speeches he delivered during a tour through the South of Germany. He acted, it is said, with such indiscretion, and so seriously damaged the cause with which he is connected, that the strongest disapprobation was expressed against him by the more respectable part of the congregation in Breslau, and the use of the pulpit was even refused him. This, however, Ronge insisted upon having, and Theiner has gone into retirement, under the conviction that, from the direction things are obviously taking, "the German Catholic Church cannot possibly maintain its ground." It also appears from one of the last reports given to the movement, that some of the preachers have begun to utter the most flagrant and undisguised Rationalism. So that there seems but too much reason to conclude with the person who reports these facts, that "the bubble is bursting," and no reason to wonder at the statement given by another—"Ronge's éclat decreases day by day, and how can it be otherwise? His boundless ignorance must at length bring the blush of shame into the cheek of his followers and flatterers." What a miserable result to a movement which began with such vigour, and awakened so many fond hopes regarding the future!—*Edinburgh Witness.*

ARISTOCRACY OF THE SKIN.—*The Liverpool Mercury* reports the following police case: On Tuesday last, two American sailors, named Alonzo Lewis and George Brookes, were placed before Mr. Rushton under the following circumstances:—It appears that a poor Hindoo, who sells tracts, went into the house where the sailors were, for the purpose of selling his books. He succeeded in selling one, for which he got paid. One of the accused seized the remainder of his stock, and destroyed them. On the Hindoo remonstrating, he was immediately, with much abuse, ordered out, and, not instantly complying with the order, both the sailors assailed him. He was beaten and kicked, and fled for safety into the street. The poor fellow was followed by his assailants, who, as Mr. Moss, one of the witnesses stated, beat and kicked him about the head and breast in the most dastardly manner. The seamen made no defence. As soon as this case had been heard, an elderly man, a negro, stepped forward to prefer another charge. The negro stated that as he passed the same sailors, one of them squirted his spittle into complainant's face, and, on being remonstrated with, the negro was immediately knocked down by one of the sailors, whilst the other threw at him a large stone. The negro had not given the slightest provocation. Their cowardly conduct did not stop here; for a poor woman, an Englishwoman, who was carrying a mulatto child in her arms, was struck in the face, and the child knocked down. In both these cases, no defence was made. These republican sailors were excited by the dark skin of their victims to abuse and injure them. Mr. Rushton spoke with indignation of the brutal conduct of the prisoners, and told them that such conduct in England could not be endured; that the laws admitted no difference between white and black; and that the utmost punishment the Justices could award for the offence was much too light. After consulting with Mr. Christopher Rawdon, who sat on the bench, Mr. Rushton ordered each of the sailors to pay the sum of £5 for each assault, and in default of payment, to be imprisoned two months; he also ordered them to find bail to keep the peace, or, in default, to be imprisoned four months. We trust this prompt and salutary punishment may serve to convince such of our American visiters as venture to beat and kick a man because he has a black skin, that the law is too strong for them. We are glad to say that, in general, the American sailors are as well-behaved and as respectable as our own. Now and then, however, the curse which Slavery brings appears, and we have the results in acts of this kind.

IMPORTANCE OF PHYSICAL EDUCATION.—So long as the Governments of Europe are content to treat the physical education of their subjects as of no importance, so long will these remain immoral and ignorant, even though colleges and schools should cram every corner of the land. A people physically stunted will be spiritually depraved, even though you make every second man a preacher or a schoolmaster. One principal cause of crime among the excessively indigent classes is not merely the numerous temptations to which they are exposed, but in an equal degree, the utter prostration of their corporeal capacities through a long exposure to want, cold, to pain and privation of every kind, which renders them almost unfit for moral and intellectual progress, even if the worst temptations to which they are liable were withdrawn. Every one knows that the Quakers are remarkable for their superiour morality, and for their active and foremost participation in all the great philanthropic efforts which this and the past generation have witnessed. Now, this is owing, doubtless, to a variety of causes; but I am certain that one of these causes is the attention which the Quakers pay to physical education. I have noticed that in general the Quakers are robust men, powerfully built, with broad chests, with a ruddy glow on their cheeks, and a look altogether as if their consciences were easy and their digestions easier. There are, of course, many healthy men who are likewise immoral men; but as a rule I believe it may be safely taken, that the most moral class is physically the healthiest class.—*A Lecture on the Evils of Protracted Labour, by William Maccall.*

THE ROPE DANCER.—A fire broke out in a house of Alencon, the flames of which made rapid progress, and produced dreadful ravages. An entire family was saved by an unknown man, who scaled the walls with a wonderful agility, treading with dexterity the burning beams, and who from an abyss of fire extricated victim after victim in the midst of acclamations from the spectators. This man was Joseph Plege, who exercised the humble profession of a rope dancer; and it was the agility and dexterity developed by his occupation, that enabled him to save a whole family, by venturing on narrow and moving surfaces to snatch them from the flames. The company to which Plege belonged were preparing to quit Alencon, but their departure was delayed to give him a benefit. The theatre was crowded in every part, and thunders of appl